



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



Burgess

110 e. 226.

THE
ANNALS
OF THE
CHURCH
FROM THE
Death of Christ.

VOL. V.
Containing NOTES on the foregoing VOLUMES.



L O N D O N:
Printed for T. MEIGHAN, in *Drury-Lane*.
MDCCXXXVIII.






THE
ANNALS
OF THE
CHURCH.

NOTES upon the First VOLUME.

Notes for the year 33.

- N. 1.  UC. c. 22. *Acts* 1. except *footsteps* mentioned by *Hier.* de loc. sanc. *Optat.* con. *Parmen.* l. 6. *Paulin.* ad *Sever.* ep. 11. *Sever.* h. l. 2. and in *Bede's* time, *Bed.* loc. sanc. c. 7: *Euf.* v. *Const.* l. 3. c. 43. It is now removed to the eastern port and shut up, says *Burchard.* par. 1. c. 7. & alii *Cajus* exercit 16. § 154.
- VOL. V. B N. 2.

2 *The Annals of the Church.*

N. 2. *Act*s 2, 3, 4. — the 5,000 c. 4. v. 4. distinct from c. 2. v. 41. for (1.) they are told as distinct conversions. (2.) SS. *Hier.* in *Isai.* 40. *Aug.* tr. 39 in *Joan. Cbry.* here and elsewhere affirm it — *the beautiful* was not the principal gate acc. to *Jos.* 6. bell. c. 6. & 15. ant. c. 14. but the *Corinthian* one composed of *Corinthian* brass.

N. 3. *Act.* 5. — In what manner *Ananias* professed poverty, may be seen in *Hier.* ep. 8. and *Dem. Athan.* ser. de pass. & cru. *Max.* ap. *Amb.* ser. 9. *Aug.* de verb. ser. 25. (seu 27.) *Greg.* 1. ep. 33. *D. T.* 2. 2. q. 88. a. 4. ad 3. — *Common prison*, c. 5. v. 18. gr. en terefei demofia *secret disciple*, *Clem.* recog. which tho' an apocryphal B. is in this point approved of by *Bed.* retract. in *Act.* 5. & *Cbryf.* ho. 19. in act.

N. 4. *Act.* 6. *Called Greeks*, the gospel was not yet preached to the *Gentiles*, but only c. 10. so these were *Jewish Greeks*. — ~~Deacons~~ the nature of the deacons functions is more at large in *Baron.* 57. n. 131. *Ignat.* mart. ad *Trall.* *Just.* mart. apol. 2. *Cypr.* ep. 65. ad *Rogatian.* *Amb.* 1. de off. *Hier.* ep. 48. mention the deacon's parts of attending the bps and priests in sacrifice, their reading the gospel, &c. and *Tertul.* bap. c. 17. their right of baptising next to bps and priests. *D. T.* sup. q. 37. a. 1. ad 2. & q. 35. — and the councils *Arelat.* II. c. 15. *Cartbag.* IV. c. 38. *Nicen.* I. c. 18. I. 25. for *Agap* 1. *Agapæ*.

N 5. *Act.* 7. *North-gate Bed.* l. sanc. c. 1. *Burchar.* in descrip. ter. sanc. *Brochar Act.* 8. v. 58.

v. 58. — *Conversion of Paul*, Aug. serm. 94. de divers. ser. 1 & 5. de sanct. — *Samahel*, *Lucian* epist. de invent. S. Steph.

Notes for the year 34, &c.

N. 1. *Act.* 11. v. 19. 1 *Pet.* 1. — by S. Peter, *Chryf.* ho. 87. in Jo.

N. 2. *Act.* 9. *Galicia*, *Act.* 21. v. 39. *Capital*, *Strab.* l. 15. *free town*. A. 22. v. 27, 28. — That S. Paul's conversion was this y. is gathered (1.) fr. martyrologes ap. *Till.* t. 1. p. 2. pag. 793. (2.) fr. S. *Chryf.* t. 5. orat. 13. saying, S. Paul was immediately converted after *Stephen's* death; and S. *Asterius* says: his hands were fresh died with his blood; (3.) the *Jerusalem C.* was in y. 50, to which we count 17 y. after his conversion, viz. 3. when he came to *Jerus.* *Gal.* 1. 18. and 14 y. more when he went up to the *Jerusalem C.* c. 2. v. 1.

N. 3. *Act.* 8. *Simon*, *Orig.* con. *Cels.* l. 5, 6. *Epiph.* h. 21. *Ignat.* ad *Trall.*

N. 4. A. 8. *Abyssine Ethiopia* *Euseb.* h. 2. c. 1. *Chryf.* in act. ho. 19. say, it was customary among the *Ethiopians* to be governed by women. *Grotius* adds, that *Candacé* was the title of the *Abyssine* queens. *Plin.* l. 6. c. 29. says, persons sent to *Meroes* (an island of the *Abyssine Ethiopia*) related that *Candacé* was the name given to the queens of that country: *Strab.* l. 17. says in his time (*i. e.* in begin. of *Tiberius*) *Candacé* reigned there. *Hier.* ep. 103. Nor have I more sanctity or diligence, than this holy eunuch who came to

4 *The Annals of the Church.*

the temple from *Ethiopia*, that is from the extreme parts of the world. — *Own country*, *Iren.* 3. c. 12. l. 4. c. 40. *Arabia*, *Niceph.* 2. c. 6, 7. *Doroth.* in synopf.

N. 5. *Tert.* apol. c. 5 & 21. *Euf.* 2. c. 2. & chr. 37. *Chryf.* ho. 27. in 2 Cor. *Greg. Tur.* h. 1. l. 1. c. 24. *Orof.* h. 7. c. 4.

N. 6. *Ends of the earth* Ro. 10. v. 18. where the Gr. has *oikoumené*, i. e. *habitable*. See D. T. here lec. 3. & *Matth.* 28. v. 19. *Marc.* 16. v. 15. *Act.* 1. v. 8. *Coloff.* 1. v. 5, 6, 23. So the apostles preached to all the then habitable earth, of this the holy fathers cited by *Baron.* 35. n. 4 of which ancient monuments mentioned by voyage-writers are no inconsiderable proofs. As for *America* the thing is not so evident, and yet even that part of the world seems to have been inhabited and known by the ancients, for (1.) the *Mexicans* had a tradition that they came from a distant eastern region; *Chevreau* l. 9. p. 17. (2.) the *Egyptian* priests in their discourse with *Solon* takes notice of the *Atlantic* island bigger than *Asia* and *Africa*. (3.) *Plato* has much the same in his *Timæus*, *Marcellinus* in his history. (4.) *Hanno* the *Carthaginian's* voyage, *Seneca's* hints in his *Medea*, *Diod. Sicul.* l. 5. c. 20. *Elian.* h. l. 6. (5.) the *Tartars* in *Asia* seem to be separated from *America*, either by the small streight of *Anian*, or not separated at all. Then *Guinea* in *Africa* and *Brasile* in *America*, not so vastly remote. And in the *artic* and *antartic* parts, perhaps *America* may be joined to *Europe* and *Asia*. Again, *Jesso* is thought

thought to join *America*. (6.) *Yucatan* with several other islands in the gulph of *Honduras* held circumcision, adored the cross, &c. and *Paraguaia* or *la Plata* had at the *Europeans* coming many notions and ceremonies of the *Christian* religion, which they said they had received from *S. Thomas* or *Sume* (as they pronounce it) and this long before the *Spaniards* arrival. *Chevreau* t. 9. p. 46. — *Saul, Gal.* i. v. 18.

N. 7. *Ac.* 9. v. 22, 23, 24. *Jos.* 18. ant. c. 7. — 2 *Cor.* 11. v. 32. *Damascus* the capital of *Coelo-Syria*, and acc. we find that the inhabitants there applied themselves not to *Aretas*, but *Agrippa* of *Judea*: and had it not belonged to the *Jews*, their priests could not have given out warrants to *Saul* there. So that then it was under the *Jews*, but this y. taken by *Aretas*, who put those *Jews* that lately fought for him against *Antipas* to guard the town-gates. *Act.* 9. *Galat.* i. 18. *Hier.* & *Chrys.* *ibid.*

N. 8. *Euf.* chr. in y. 4. of *Olymp.* 203. before *Tiberius* d. *Peter* founded the *Antioch* church, and had his see there. — *Orig.* ho. 6. in *Luc.* *Euf.* 3. c. 36. *Hier.* 2. *Gal.* *Basil.* *Seleuc.* *Chrys.* t. 1. ho. 42. *Peter* sate at *Antioch* a good while. *Greg. mag.* l. 6. epif. 37. years 7. *Act.* 9.

N. 9. *Act.* 10, 11. *Cerintbus*, *Epiph.* h. 28.

N. 10. *Suet.* *Dio Tacit.* an. 5. U. C. 790.

6 *The Annals of the Church.*

N. 11, 12. *Agrippa* *Jos.* 18. ant. c. 11 & 20. c. 4. *Dio & Suet.* in *Caj*, say *Caligula* recalled *Vitellius*, bec. he was jealous of the reputation he had gained in the government of *Syria*; in that post he struck up a peace with *Artaban*.

Notes for the year 38, &c.

N. 1. *Jos.* ib. *affronted*, *Philo* in leg. ad *Caj.* & in *Flac.* *Herodias*, *Jos.* 18. ant. c. 9. *pined away*, *Hegeſip.* de excid. *Jeroſ.* l. 2. c. 5.

N. 2. *Hebrew Papias* ap. *Euf.* 3. c. 39. *Iren.* 3. adv. her. c. 1, 11. *Orig.* ap. *Euf.* l. 3. c. 25. *Euf.* himſelf c. 24. *Cyril. Hieroſ.* catech. 14. *Hier.* pref. com. in *Matth.* & v. 1, *Epiph.* h. 29 & 51. *Chryſ.* ho. 1. in *Matth.* *Aug.* de conſ. evang. l. 1. c. 2. *Athan.* in ſynopf. — The main objection of *Erasmus*, *Eſtius*, &c. who hold it writ in *gr.* is from the *hebrew* words put down and interpreted in it by the *gr.* which a tranſlator would not have done, but turned them into *gr.* without retaining the *heb.* Anf. This would equally prove the *Pentateuch* writ in *gr.* for *Galaad*, *Gen.* 31. 49. *Benoni*, *Gen.* 35. 18. *Phaſe*, *Ex.* 12. are *heb.* words retained and interpreted by the *gr.* — In a word, the retaining proper names and interpreting them is neceſſary in tranſlation; e. c. when our Saviour *Matth.* 27. 46. ſaid, my God why have you forſaken me, had not the tranſlator retained the *heb.* words *Eli, Eli*, what reaſon could there be v. 47. to ſay, he calleth for *Elias*?

N. 3.

Notes upon the First Age. 7

N. 3. *Petronius* f. this y. or in 39, it is not easy to determine which, *Till. E. t. I.* p. 256.

N. 4, 5. *Jos.* 18. ant. & *Phil.* in legat.

Notes for the year 41.

N. 1. *Suet.* in *Caj.* n. 59. he l. 29 y. and r. 3 y. 10 m. which from *March 16*, when *Tiber.* d. to *Jan. 24* is just that time. *Suet.* n. 58. & *Dio* say he d. IX Kal. *Feb.* — Almost 20,000,000 *Suet.* n. 37. vicles & septies millics H S.

N. 2. *Suet.* in *Caj.* & *Claud.* *Jos.* 20. ant. c. 4.

N. 3. Many eminent critics think this account of *Euseb.* true, tho' for its inferior degree of certainty called by *Gelasius* apocryphal.

N. 4. *Act.* 11.

Notes for the year 42.

N. 1. *Act.* 12. accuser *Clem. Alex.* inst. ap. *Eus.* 2. c. 9.

N. 2. That this creed framed by the apostles was trusted not to their writing but memory, seems plain from *Ruf.* præf. expos. symb. apost. *Hier.* ep. 61. ad *Pammach.* *Leo mag.* ep. 96. *Amb.* epif. 7. l. 1. *Tert.* præf. 37. 13. & de veland. virg. c. 1. Nor ought it to be any wonder, that the creeds in different cities had some small difference of words; for that seems partly owing to the different translations of the *Hebrew*, and partly to some additions and explications made use of in some

B 4

churches;

churches: but this creed, as *S. Amb.* ep. 7. l. 1. takes notice, was preserved in its entire purity in the *Roman* church.

N. 3. *James*, *Euf.* 2. c. 1. *Jos.* 20. ant. 8. — *John*, *Euf.* 3. c. 23. cites all the ancients for this. — *Andrew*, *Orig.* ap. *Euf.* 3. c. 1. *Hier.* v. i. *Naz.* orat. 25. and in *S. Andrew's* acts, not those apochryphal ones written by *Nexochorides* and *Leonides*, but those contained in the encyclical letter of the presbyters of *Achaia*, which are esteemed authentic, and as such cited by the fathers of the 8th and seq. ages. — *Philip Polycrates*, ap. *Euf.* 3. c. 31. with most of the ancients consign *Hierapolis* for his death and burial place. — The kind of death is not so certain as the place, tho' that is mentioned in *Euf.* chron. (*basil*) *olymp*, 207. y. 4. See the hom. in 12. apost. attributed to *S. Chrys.* *Metaphas.* *Nicep.* 2. c. 40. and the general tradition of the *Greeks* and *Latins* after the 9th age. — *Thomas*, *Euf.* 3. c. 1. *Ruf.* 10. c. 9. *Chrys.* ho. 61. in *Jo.* and the general tradition in the 3d age. — *affirmed*, *Florent.* p. 146. his body was found at *Maliapur*.

N. 4. The homily attrib. to *Chrys.* viz. ho. 31. in apof. which the greatest part of *Greeks* and *Latins* follow, affirm this of *Lycaonia*, &c. but with more certainty of *India*, where or in *Albania* (which probably they took for the same, since some call it the *Indian Armenia*) he suffered. *Euf.* 5. c. 10. *Ruf.* 10. c. 9. *Soc.* 1. c. 19. *Sophron* c. 7. *Menæa* 11 *Jun.* *Greg.* *Tur.* de glor. mart. l. 1. c. 34. as to the kind of death,

death, the *Latins* with *Theodore Lect.* 1. 2. p. 567. generally hold he was flaid or crucified, or both.

N. 5. *Orig.* 1. 3. in gen. *Soc.* 1. c. 19. *Ruf.* 10. c. 9. *Paulin.* poem. 26. *Clem. Alex. Strom.* 1. 4. *Eucherius* cit. a *Till.* pag. 968. *Euf.* 5. c. 10. *Abyssine*, *Mesquet.* *Paex.* hist. *Æthi.* *Goez.* mor. *Æthi.* *Grammaye Afr.* illust. Comment. sup. *Ludolf* hist. *Æthi.*

N. 6. This *n.* has the *gr.* menologies, *rom.* martyrologe, *Niceph.* 2. c. 40. and *Sophronius* a more ancient writer's authorities, which may be reckoned upon, since nothing to the contrary is brought against this common opinion.

N. 7. The first 7 lines are alm. word for word in *Hier.* v. i. & *Leo mag.* serm. de apost. — S. *Peter's* coming to *Rome* and fixing his see there is attested by all the ancients, by *Papias* ap. *Euf.* 2. 14. *Iren.* 3. adv. h. c. 3. *Dion. Corinth.* ep. ad *Rom.* *Orig.* 3. in gen. ap. *Euf.* 3. 18. *Tertul.* adv. *Jud.* c. 9. & 1. præscrip. c. 32. *Euf.* 2. c. 13. & chr. *Epiph.* h. 27. *Chrys.* ho. 1. in *Matth.* *Optat.* *Milev.* 2. cont. *Parmen.* *Hier.* v. i. *Aug.* 18. civ. — *Orosius*, who determines the time to the begin. of *Claudius*, with *Euf.* chr. 43. *Hier.* v. i. in the 2d of *Claudius statue*, vid. y. 148. n. 3. *Pudens*, act. *Pud. that Pudens*, *Martial.* l. 2. ep. 4 & 54. v. *Pitf.* & *Cressy.* The main ob. is, that this epithalamium was writ in *Domitian's* time, when the *Pudens* who entertained S. *Peter* was too old for marriage. But
it

it is prob. *Martial* writ it sooner, since he came to *Rome* in the emp. *Galba's* time, and l. there under 6 emperors successively.

N. 8. *Act.* 11. 28. this y, *Dio* l. 60. *Euf.* 2. c. 8. before *Agrippa* d. and in margin y. 42: — *fatherly*, *Suet.* in *Clod.* supplied, *Act.* 12. *Saul*, 2 *Cor.* 12. v. 2. *Iust.* *Aug.* in pf. 58. *Hier.* ad *Eustoch.* de custod. virg. *Salvian.* de circum. *Haymo*, *Theophilac.* *Bed.* *Anselm.* *D. T. &c.* here.

Notes for the year 43, &c.

N. 1. 18 *Jan.* *Mart.* *Ufuard.* *Adonis.* *Hier.* *Occitanens.* *læc.* 9. of *Mabillons.* *Evodius.* *Euf.* 3. c. 22. *Hier.* v. i. — *Latin*, all the B. of N. T. in gr. except S. *Matth.* & *epif.* ad *Heb.* but *Mark* living among the *Romans* might write for them. *Charles IV.* emp. is said to have had an original *latin* one, which the *Venetians* have now; but few take it for an original, and it is said, that it is in gr. words and *latin* characters. Gave it, *Euf.* 2. c. 15, 16. *Pap. Clem.* *Alex.* hypot. *Hier.* v. i. *Tertul.* 4. adv. *Marc.* c. 5. A * should be at the end of this n.

N. 2. *Act.* 12. *Jos.* 19. ant. c. 7. he r. 4. y. in *Cajus's* and 3 in *Claudius's* reign. *Jos.* ib.

N. 3. *Act.* 13. *Strabo* l. 14. in fin. assures us that *Cyprus* was no pro-consular province, how then could it be the pro-consul's seat? Ans. *Augustus* by the change he made with the senate, made *Cyprus* pro-consular. *Dio* in *Aug.* — 2. The pro-conf. of *Cilicia* might be governor

vernor of *Cyprus*, as *Sigon.* 1. de ant. jur. prov. c. 14. tells us *Lentulus* was.

N. 4. *Acts* 13. a * aft. *Pisidia*.

N. 5. *Act.* 13. 14. The variety of actions and distance of place makes most authors place this n. a y. after the last. *Thecla Method.* conviv. virg. *Greg. Naz. carm.* 4. & in *Cypr.* *Greg. Niss.* in cant. ho. 11. *Amb. de virg.* 2, 3. *Epiph.* h. 78; *Theod.* h. c. 29. *Evag.* 3. 8. *Aug.* cont. *Fauft.* 30. c. 4. *Hier.* ep. ad Ocean.

N. 6. *Act.* 14. 3. a long time. — a * after *Pisidia* p. 33. l. 1. *Cumanus*, *Jos.* 20. ant. c. 3, 4. & bell. 2. c. 20.

Notes for the year 49, &c.

N. 1. *Jos.* 20. ant. ut sup.

N. 2. *Act.* 18. 2. *Suet.* in *Claud.* n. 25. *Oros.* 7. c. 6. in 9. y. of *Claud.* *Tacit.* an. 11. n. 4. — *Cerinthus*, *Epiph.* h. 28. *Philastr.* c. 36. after *Not ** in council *Hier.* v. i. says: *Paul* was sent bound for *Rome* in the 2d of *Nero*. (*Nero's* 2d ends in *Octob.* 56.) Now there are betwixt the C. and this journey, (1.) 18 m. at *Corinth* *Act.* 18. v. 11. (2.) 3 y. at *Ephe-sus* *Act.* 20. v. 31; and (5.) at least 18 m. for his other journeys. Tf. the C. could not be later than y. 50. — Nor could it be sooner: bec. from *Gal.* 1. 18. and 2. v. 1. there were 17 from *Paul's* conversion to the C. — *Determination* *Peter* speaks first *Act.* 15. 7. I judge, and all the multitude was silent, v. 11, 12. and says *Hier.* ep. 89. *James* and all the presbyters together came into his sentence.

N. 3.

N. 3. *Not from all* *Levit.* 11. *Withstood*, *Gal.* 2. v. 12, 13. *Hier.* præf. ad epif. ad *Gal.* & com. ad c. 2. & ep. 89. ad *Aug.* tells us, that *Porphyrus* accused *Peter* of error, and *Paul* of arrogance in correcting the prince of the apostles. But a superior may be lawfully reprehended within the bounds of modesty, *D. T.* 2. 2. q. 33. a. 4. ad 2. and *S. Peter*, tho' blameless in his doctrine, had been somewhat imprudent in his proceedings, and th. humbly received *S. Paul's* reprimand without objecting to him his primacy, &c. *Cyp.* ep. 71. ad *Quint.* *Aug.* ep. 19. *Tertul.* *Chrys.* *Greg. mag.* &c.

N. 4. *Act.* 15. *Chrys.* ho. 34. in act.

N. 5. *Grecian Act.* 16. 12. *Jews* 2 *Tim.* 1. v. 5.

N. 6. *Luke Act.* 16. 10. *S. Luke* speaks in the first person. *Iren.* 3. 14. *Antioch. physic.* *Euf.* 3. c. 4. *Hier.* v. i. *Theodorus* l. i. p. 551. *Niceph.* 2. 47. who also mentions *Christ's* and *S. Peter's* pictures.

N. 7. *Act.* 17. 1 *Thessal.* 1.

Notes for the year 51, &c.

N. 1. *Act.* 17. *Damaris Amb.* ep. ad *Verc. eclipse* *Dion.* ep. ad *Polyc.* & ep. ad *Alloph.*

N. 2. *Act.* 18. *Timothy* 1 *Thess.* 2. 17. c. 3. 18. *Corinth,* *Strab.* 8. *Atben.* l. 13. proverb. ou panthos andros es corinthon eth oplous.

N. 3. *Act.* *Brother,* *Senec.* in pref. l. 4. qu. nat. & l. 18. ep. 101.

N. 4.

N. 4. *Jos.* 20. ant. 5. 2. bell. 20. — *Epiph.* h. 78. was inclined to think she never died, but was translated into heaven: of the time of her death there are 5 or 6 different sentiments, which *Baron.* a. 48. n. 6, 7, 8. reckons up. — *this y.* *Dionysius* the *Areopagite* was not converted till 51 or 52, and yet he after his conversion, l. de div. nom. went to behold the body of the B. V. deceased. *S. Peter*, who was also present, did not probably stay beyond this time in the eastern parts: as to *Gethsemane*, the emperor *Marcian* and *Juvenal* Bp. of *Jerusalem*, who lived in the 5th age suppose her buried there: nor can any thing of equal moment be brought for *Ephesus*, for what is said in that C. is only, *here . . . the Virgin Mother of God the H. Mary*, and in the margin *dwelt*, which at the most shews that she had some time resided there, but ought not to be carried so far, as to pretend she died there. — *Body and soul.* This is the tradition of the church, not indeed an apostolic or universal tradition, but an ancient one, which ought not lightly to be contradicted, unless some authority of the ancient fathers could, which cannot, be brought against it. It is confirmed by ancient missals of above a thousand years old, of which *Mabillon* and *Thomassin*, by *Greg. Tur.* l. 1. de mirac. c. 4. who died y. 595. by *Damasc.* or. 2 de dorm. beat. virg. *German* of C. P. *Andrew Cret.* *Fulbert* of *Chartres*, *Hug. Viçt. Pet. Bles.* *D. T.* and all the scholastics. — *Gregory the great* kept the feast of the assumption

on

14 *The Annals of the Church.*

on of the B. V. and probably made the prayer *Venerabilem*, &c. but it is not altogether certain that by this he meant the assumption as to body and soul, since S. *Greg. Turon.* kept the assumption of S. *Avitus*, whose soul not body was assumed.

N. 5, 6. *Act.* 18, 19. *Diana.* *Plin.* nat. hist. 36. c. 14. *Pausan.* l. 7. *Strab.* l. 14.

Notes for the year 54, &c.

N. 1. *Act.* 19. Above 50000 drachms at 6 d. per drachm is 1150 l.

N. 2. *Coff. Asin. Marcell. & Acilio Aviola*, U. C. 807. *Tacit.* 12. ann. *Suet.* in *Claud.* 45. — The whole in him see his n. 2, 4, 10, 29, 39. *Tacit.* an 11, 12, 13. *Dio. Juven.* ser. 6. — *Claudius* had 4 wives; (1.) *Plautia Urgulanilla*, turned-off for immodesty and suspicion of poisoning; (2.) *Petina* dismissed for slight faults; (3.) *Messalina*; (4.) *Agrippina*.

N. 3. *Act.* 19. extant, 1 *Cor.* 5. 9. excommunication, 1 *Cor.* 5. v. 5. *Tertul.* pud. 13. *Hilar.* pl. 118. *Hieron* in *Ezech.* c. 17. *Aug.* fid. & op. c. 26. *Orig.* in *Jud.* ho. 5. — The Jews had their excom. *Cyri.* l. 6. c. 20. the Gentiles and *Dio* l. 2. *Cæf.* bell. gall. c. 6. &c. example, c. 7. v. 6, 7, 8. *Epiph.* h. 58. *Hier.* ep. 22. and all the fathers except *Clem. Alex.* who 3 strom. says S. *Paul* had been married.

N. 4. *Act.* 19.

N. 5. *Bp.* 1 *Tim.* 1. v. 3. 2 *Tim.* 1. 2, 3, 4. *Euf.* 3. c. 4. *Atban.* synopf. *Theod.* in pref. ad

ad ep. Paul. *Citus* 1. *Tit.* 1. v. 5. *Euf.* 3. c. 4. v. *Conf.* 7. c. 46. *Soph.* c. 12. *Cbryf.* ho. 1. in *Tit.* *Dalmatia*, 2 *Tim.* 4. v. 10. *Theod. Menæa* 25 *Aug.*

N. 6. *Picopolis* *Tit.* 3. v. 12. *Citus's* coming 2 *Cor.* 8. v. 6, 16, 17. took off, c. 2. v. 6 to 11. and here S. *Cbryf.* notes, that S. *Paul* did this in the person of *Christ*, and by his authority *Christ* commanding it, *as ton christon kelevontos*, tho' the incestuous person had not done sufficient penance, nor deserved so much indulgence.

N. 7. *Act.* 20. *Rom.* 16. v. 1, 23. compared with 1 *Cor.* 14. — greek inscriptions mark this time and place.

N. 8, 9. *Act.* 20, 21.

N. 10. *Act.* 21, 22. *Antonian* *Jos.* 15. ant. 14. bell. 6. 15.

N. 11. *Act.* 23. 66 *Jos.* 2. bell. speaks of the decree in 12th of *Nero* in *April*: c. 18. of *Ananias's* death, which was, says he, c. 24. on the 8th of *Dius*, i. e. *October*, and was 5 days before the 12th of *Nero* finished *Octo.* 13. 66. — *Want of*, perhaps S. *Paul* did not see who struck him, and if he did, might not know the high priest, having been long absent from *Jerus.* the priests mean time being frequently changed, and the places of distinction taken away. *Joseph.*

N. 12. *Act.* 23. — 3 *Queens*, *Suet.* in *Claud.* n. 28. Two of them had the same name of *Drusilla*: one was grand-daughter of *M. Antony* and *Cleopatra*. *Tacit.* his. 5. 2. by *Cleopatra* (otherwise *Silene*) their daughter who
was

was married to *Juba jun. of Mauritania*, and thus *Felix* was grand-son-in-law to *M. Antony*, 20. ant. 5. — *Per father Jos.* ant. 18. 7. 20. 5. *Under him Jos.* 20. ant. 7. — 2 years, *Act.* 24. 27.

N. 13, 14. *Act.* 25, 26, 27. *Malta* tradition and v. 12. make it *Malta* rather than *Metylene*.

Notes for the year 57, &c.

• *N.* 1, 2. *Act.* ult.

N. 3. *Luke* 2 *Tim.* 4. v. 11. to 16. — to *Timothy*, ib. to *Ephesians*, 3. 1. c. 4. 1. c. 6. 20. *Timothy*, *Coloss.* 1. 15, 16.

N. 4. *Nero's Philip.* 4. 22. *Baronius* a. 59. n. 9. *Chrys.* in *act.* ho. 54. — The place of writing the 5 letters of this *n.* is *Rome* or *Italy*, by the inscriptions, and by *Philip.* 4. 22. *Heb.* ult. 23, 24. and the time now when *Paul* was in bonds or just loosened from them, and by the same messenger *Tychicus.* *Philip.* 1. 13, 14. *Coloss.* ult. v. 7. ult. *Philem.* v. 9. *Gal.* ult. v. 17. *Heb.* ult. 23. — *Peter*, *Innoc.* I. ad *Decent.*

N. 5. The ancients ascribe the translation to *Clement*, *Luke* or *Barnabas.* *Fleury* thinks it *S. Luke's* stile, and *Du Pin*, that it resembles *S. Clement's.* — *Design*, *Orig.* ho. 1. in *Luc. Epiph.* h. 51. *Amb.* in *Luc.* 1. — See *Luc.* 1. v. 1. c. 2. v. 13, 14. — 84 *Hier.* vi. i. *Martyr Naz.* or. 1. in *Julian.* *Paulin.* ep. 12. *Gaudent.* *Brix.* ded. basil. *Niceph.* 2. 43.

Notes

Notes for the year 59, &c.

N. 1. *Tacit. an.* 14. *Suet. Dio in Nero.*
 — *Spain, Ro.* 15. he designed it : and performed it, acc. to *Athan. ep. ad Dracont. Cyril. Hierof. cat.* 17. *Epiph. h.* 27. *Chryf. ho.* 76. in *Matth.* — *Britain*, hinted at in *Clem. ep.* c. 5. of *Paul* and of apostles in general by *Euf.* 3. dem. evang.

N. 2. *Salamis, Theod. Lec. collec.* l. 2. *Ni-lus Dexap.* p. 236. vol. 4. p. 495. *epistle, Euf.* 6. 13, 14. tells us *S. Clem. Alex.* in his strom. & hypot. mentions the epistle of *Barnabas*, so does *S. Jerom*, but puts it among the apocryphal books. *Orig.* 1. cont. *Celf.* calls it a catholic epistle. If any *Barnabas* was the author of this epist. it is prob. it must be some other of this name. For (1.) it is not, nor ever was received as scripture ; (2.) it was writ after the destruction of *Jerusalem* fr. c. 16. (3.) the hyæna's change of sex, the hare's and weasel's fabulous natures are ushered in with strained allegories. c. 10. — and c. 15. he says the apostles had been the very worst of sinners, *super omne peccatum peccatores.* *Du Pin, Fleury, &c.* answer, that it might be *S. Barnabas's* and not scripture, who writ it after the destruction of *Jerusalem*, and following the notions then in vogue of those animals, fell into the *Jewish* way of allegorising, in which he was brought up ; and that by *most wicked* he only means *wicked*, not speaking in a rigorous sense. Be that as it will, the epist. is ancient, and contains many good things. It begins with a pre-

18. *The Annals of the Church.*

face full of charity, then proceeds to prove from the prophets, that the sacrifices of the old law were abolished, that the time pointed out by *Daniel* was arrived, that he to whom God spoke before the beginning of the world, *let us make man*, &c. died for man, rose from the dead, and is to judge the world; that true circumcision is only in our hearts; that baptism and the cross were variously prefigured: and here he brings some passages of scripture for this, which are not in our *bibles*, as *ps.* 33. v. 16, 17. *His water is faithful*; and speaking of *ps.* 1. he says, *Consider how he has joined both the cross and the water together. For this he saith: blessed are they who putting their trust in the cross, descend into the water; for they shall have their reward in due time*, which he prob. met with in the *hebrew* psalm pointed in a different manner; for the same letters of *psalm* 1. v. 1. with other points make: *I will sing God-man crucified for us*. In like manner (the *epif.* goes on) he determines concerning the cross in another prophet, saying; *and when shall these things be fulfilled?* The Lord answers; *when the tree that is fallen shall rise, and when blood shall drop down from the tree*. The chapters 18, 19, 20, 21. contain many moral precepts which he enforces by the terror of the approaching judgment. — *Hermas*, *Orig.* ho. in *Ro.* l. 10. c. 16. *Euf.* 3. c. 3. are of opinion, that this was the *Hermas* mentioned *Rom.* 16. v 14. — *Iren.* 4. c. 3. says: rightly therefore the scripture pronounces, *first of all believe that there is one God*, &c. which passage is found in
Hermas

Hermas l. 2. com. 1. *Clem. Alex.* in *Strom.* & alibi cites it. *Orig.* ho. 10. in *Jos.* 1. patriarch. c. 3. but notes, in philocal. that it was not received by all. *Eus.* 3. c. 3. says it was rejected by some; judged a b. necessary for beginners by others; a b. read in some churches, and cited by ancient authors. *Atban.* inc. verb. & de decr. symb. *Nic.* *Hier.* v. i. declare it not included in the canon, and *Hier.* in *Habac.* l. 1. c. 1. 14. calls it apocryphal, and exposes a thought in it as foolish. *Prosp.* cont. collat. c. 31. rejects it as a b. of no authority: *Gelas.* l. places it among the apocr. — The original *gr.* text of *Hermas* is lost: the *lat.* one divided into 3 b. has in b. (1.) 4 visions: in (2.) 12 commands; in (3.) 10 similitudes. In the 4 command, *Hermas* asks what a man must do that knows his wife is an adulteress, and the shepherd replies, that if she continues in her sin, the husband living with her partakes of her adultery: but if he puts her away and marries another, he also commits adultery. If she repents he ought to receive her or grievously sins himself; but this is to be understood of the first repentance, and not of frequent ones followed by so many relapses. Then *Hermas* said: I have heard fr. certain doctors, that there is no other repentance besides that of baptism when we go down into the water: upon which the shepherd tells him, that baptism is not properly repentance, but remission of sins: and being asked if 2d marriages were lawful, answers affirmatively. In 6 com. that to every man was allotted a good and a bad angel: in 12. that

God's commands are not impossible, that by keeping them we have dominion over the devil, and th. have no reaf. to fear him. In 1. fimil. we are here like travellers, and fhould employ our care not for this place of travelling, but for the permanent city hereafter : in 2. as the vine is fupported by the elm, fo is the rich man affifted by the prayers of the poor : in 3 and 4. as green and dry trees are diftinguifhed, not in winter, but in fummer by their fruit and leaves, fo the good and bad are diftinguifhed not here, but in the next life : the 5, 7 and 10 (fo called) are no fimilitudes ; but 5. fhews the exceeding reward of the fervant who performed his mafter's commands, and even more than was commanded ; and that the ftation-fast is very acceptable to God, when it retrenches the ufual food and gives the price to the poor : the 6. that fheep feeding and fkipping up and down their paftures, and then carried among bryars, represent voluptuous finners devoted to deftruction, that fheep feeding and not fkipping, thofe of whom there are ftill fome hopes. The 8 and 9 represent various works under various twigs of a willow-tree ; and 12 nations that form the church under 12 rocks. — This b. is penned fo odly, that it feems to afford neither entertainment nor inftruction : there are fome paffages in it that look towards *Novatianifm*, but as they are to me unintelligible, I can determine nothing on that point. I wifh the reader of it may find fomething more than I have.

N. 3. *Hier.* v. i. *Euf.* chr. y. 7 of Nero, i. e. 61. *Hegefip.* ap. *Euf.* 4. 8. 22. Of which

which in n. 8. to 161. — *Josephus* ant. 20. 8. *Euf.* 2. 23. — *Luther* in pref. epif. *Pet. Jud. & Jacob.*

N. 4. All this in *S. Mark's* ancient acts approved by *Gelas.* l. de lib. auth. In the *Rom.* martyr. gr. *Menæons*, chr. *Alex.* chr. *Eutych.* — and *Palladius* who lived in sæc. 3. tells us that people from the remotest places flocked to the tomb of this most b. martyr and champion. — *Euf.* 2. c. 24. and *Hier.* v. i. place in this y. (the 8th of *Nero*) his death, bec. at this time they found a new Bp. of *Alex.* — But the ancient acts of his martyr. place it in 68. chr. orient. in 67. and *S. Iren.* ap. *Euf.* 5. 8. after *S. Peter* and *Paul's* death, when he published in *Egypt* the gospel he had composed in *S. Peter's* time at *Rome.* Churches...monasteries, *Euf.* 2. 15, 16, 17. *Hier.* v. i. & in phil. *Epiph.* h. 29. *Cassian.* 2. c. 5. de inst. coenob. *Soz.* 1. c. 12. *Bed.* in pref. ad *Marc.* *Niceph.* 2. c. 15. *Du Pin* with some others object, that *Euseb.* was deceived in giving this account, and drew into the same error *SS. Jerom, Epiph. Cassian*, and all the rest till these latter ages: but that *Euf.* was mistaken is plain, for (1.) the *Therapeuts* men. by *Philo* (whom *Euf.* names *christian ascetics*) were *Jewish Essens*; (2.) they were in various parts of the world, tho' principally in *Egypt*; (3.) sung alternative hymns; (4.) read the ancient authors of their sect; (5.) had women with them. Now is it prob. that in *Cajus's* time when *Philo* came to *Rome*, y. 40. that christian monasteries should be in various parts of the world, or sing alternate psalms,

which only began in the 4th age, or have ancient books of their new sect, &c. But to this may be answered: to 1. that the *Therapeuts* were different from the *Essens*, who were only in *Palestine*, left nothing to their relations, and had quite another way of living from the *Therapeuts* — ad 2. *Philo*, as *Hier.* v. i. testifies, came a 2d time to *Rome* in *Claudius's* reign and discoursed with *S. Peter*, might live many years after; but even in *Claudius's* time the *Christian Therapeuts* were in various parts, but principally in *Egypt*, where says *S. Jerom*, v. 1. it is evident the monks had *Mark* for their first parent and author—to 3. they used hymns *ephes. 5.* and sung alternatively anthems to *Christ*, *Plin.* ep. ad *Trajan.* *Tertul.* apol. c. 39. tho' not just in the same nature with those of the 4th age — to 4. the prophets and all the writers of the *old testament* were in rigour, and in *Philo's* sense, of their sect — to 5. the women with them were, acc. to *Philo*, voluntary virgins, who joined the men in their prayers, but had separate houses, every one having to herself a *femeion* or *monasterion* in them, and even when they met together, they were separated, says *Philo*, by a double barrier . . . the wall betwixt the men and the women rising up fr. the ground 3 or 4 cubits, but open a-top for the teacher's voice. It is to be observed, that *Philo* does not give these *Therapeuts* the name of *monks*, which in the language of his time would signify hermits, but styles them ascetics, whom he describes leading a social life in common; which, says *Fleury*, many

ny *Christians* at *Alex.* did, whether they were *Therapeuts* or not.

N. 5. *Charactacus*, *Tacit.* h. 2. an. 3. *Joseph* antiq. *Glastenb.* writ on wood. *Freculph.* 2. his. c. 4. *Gulielm. Malmesf.* y. 63. — *S. Patrick* in his epist. cited by *Cambden, W. Somersetshire*, p. 226. and in *theat. mag. brit.* p. 81. edit. 1623. *Godwyn* convers. of *Brit.* c. 2. p. 9. *Bale* de script. *Ang.* *Bolland.* 17. *Mart.* — From all which may be gathered the prob. but not authentic certainty of this *n.*

N. 6. The same may be said of *n. 6.* as *Nat. Alex.* learnedly shews, t. 3. a p. 176. ad 188.

N. 7. The fire began in *May*, *Lecan. Basso & Licinio Crasso Coss.* i. e. y. 64. *Tacit.* an. 15. *Nero*, *Suet.* & *Dio* in *Neron.* *Christians*, *Suet.* *Juv.* sat. 1. 8. *Senec.* ep. 14.

N. 8. *Lact.* per. c. 2. *Oros.* 9. *Sulp.* 2. *Aug.* 20. civ. 16. — *Gervasius*, an early martyr from *Amb.* ep. 54. *Vit. Syr.* & *Juvenc.* ascript. *Paulo Diac. Menol. Basil.* place their deaths in this time, see *Til.* t. 2. p. 140 and p. 371. his citations from *Enod. Ticin.* and martyrolog. for the others. *Tertul.* apol. c. 5.

N. 9. *Tacit.* an. 15. speaks doubtfully of *Seneca*, but positively affirms it of the rest, and *Dio* of *Seneca* too. — *Laterans Hier.* ep. 30. — *S. Paul*, *Hier.* v. i. *Aug.* ep. 54. *Gross*, 2 of the letters, one dated y. 59. *Vipsan.* & *Capito Coss.* and tother in 64. *March* mentions the fire which happened in *May* 64. (2.) it says only 132 houses were burned contrary to *Tacit.* &c. (3.) the stile of the letters is barbarous latin.

24 *The Annals of the Church.*

and they have nothing moral nor *christian* in them.

N. 10. *Jos.* 7. bell. c. 12.

Notes for the year 66.

N. 1. *Jos.* 20. bell. c. 24. N. 2. 21. bell. c. 18, 19.

N. 3. *foretold*, *Lac.* perf. 4. c. 21. *magic*, *Plin.* 30. c. 2. *Suet.* c. 13. *Simon's* flight is hinted at by *Dio Chrys.* orat. 21. *Suet.* c. 12. *Lucian* in *philopseud.* — and this whole history is recounted from *Arnob.* l. 2. *Cyr. Hier.* cat. 6. *Amb.* hex. 4. c. 8. *Epiph.* h. 21. *Eus.* 2. c. 14. *Pbilast.* h. c. 3. *Aug.* ep. 86, &c. v. *Baron.* y. 68. a n. 13, ad 23. — 2^d letter *Pet.* 1. 13.

N. 4. *mistresses Amb.* in *Aux. Chrys.* in vitup. mon.

Notes for the year 67.

N. 1. *Amb.* in *Aux.* de bas. non trad. — 29th, all the kalendars *gr.* and *lat.* and their feasts celebrated that day at least in 250. They were martyred the same day and y. *Cajus*, *Zepper.* *Dion. Corinth.* ap. *Metaph.* 29 *Jun. Eus.* chr. *Epiph.* h. 27. *Hier.* v. i. *Mar.* ferm. de *Petr.* *Cassiod.* in chr. *C. Rom.* sub *Damaso* in edit. *Cresc.* p. 260. *Gelas.* de lib. auth. — The martyr. and common opinion put their deaths this y. *Epiph.* h. 27. in 66. *Eus.* chr. in 68. *Kings Chrys.* ho. in ps. 48. *pictures*, *Theod.* de char. *Eus.* 7. 18. *Lucian* *philopseud.* by which *S. Paul* was bald, of a low stature, had a *Roman* nose, &c. — The circumstances

Notes upon the First Age. 25

stances of their martyrdom are taken from *Pet. Alex.* can. 9. *Euf.* 2. c. 25. *Hier.* v. i. *Orig.* ap. *Euf.* *Chryf.* 2. *Tim.* 4. v. 16. *Greg. mag.* 12. ep. 9.

N. 2. *Iren.* 3. c. 3. *Euf.* 3. c. 2. 4. 21. *Optat.* 2. p. 48. *Epiph.* h. 27. *Aug.* ep. 165. *Theodoret.* in 2 *Tim.* 4. *Hier.* v. i. *Martyr.* &c.

N. 3. to y. 68. *Jof.* 3. bel. 3. 9. — 2. 4, 5, 6, 7, 8.

Notes for the year 68, &c.

N. 1. *Suet. Dio. Xiphil.* in *Ner. Tacit.* h. 2. 12.

N. 2. *Tacit.* h. 1. 12. *Suet. Dio. Jof.* 4. bel. 29.

N. 3, 4. *Suet. Dio. Tacit.* 1. h. 7. — 2. h. 12.

N. 5. ib. & *Tacit.* 3. h. 16.

N. 6. *Jof.* 7. bel. 9. — *Euf.* chr. 69. *Hier.* v. i. and all the ancients make him *Evodius's* success. except. *Athanas.* and *Chryf.* who say *Ignatius* was constituted by the apostles, i. e. coadjutor of *Evodius*. Thus authors generally reconcile them.

Notes for the year 70, &c.

N. 1, 2, 3. are in *Jof.* 6, 7. bel. alm. word for word The y. in *Tacit.* h. 4. n. 9. h. 5. n. 1. *Coff. Vesp.* & *Tit.* same fatal bel. 7. c. 16.

N. 4. *Jof.* ut sup. *Suet.* in *Vesp.* — 200 y. *Philometor* began his reign in 3792 and d. in 3827. *Tf. Til.* justly blames *Jof.* for saying it

it had been built 343 y. or as *L'Esfrange's* translation. 333 y.

N. 5. *Iren.* l. i. *Epiph.* h. 30 & 22. *Theod.* 2. h. f. 2 and 45. *Euf.* 4. c. 7. — *Toland* in his *Nazarenus*, p. 26. pretends there was no such person as *Ebion*; but *Hier.* cont. *Helvid.* shews that *Ignatius*, *Polycarp*, *Ireneus*, *Justin mart.* writ against *Ebion.* and in v. i. says *S. John evang.* writ against him. *Philastrius*, &c. say the same.

N. 6. *Chrysol.* ser. 128. *Greg. mag.* 5. ep. 33. *Martyr.* 23 *Jul.* & 18 *Jun.* *Anast. vit.* *Honor.* I. *Mucian Xiphilin.* *Plin.* i. ep. 10. — 1. 3. ep. 11.

N. 7. *Jos* bel. 12. *Plin.* 7. 49. — *Cletus Iren.* and all the grecians, and among the latins *Hier.* & *Rufinus.*

N. 8, 9. *Suet. Dio. Tacit.* l. 2.

N. 10, 11, 12. *Plin.* jun. 6. ep. 16 & 20, *Suet. Dio in Tit. Tacit.* 2.

Notes for the year 81, &c.

N. 1, 2. *Suet. Dio in Tit. & Dom. Tertul. Philost. Viët. &c.*

N. 3. *Iren.* 3. c. 3. *Epiph.* h. 27. *Euf.* 3. h. 2. 15. *Hier.* v. i.

N. 4. *Hier.* v. i. & in *Matth.* 20. *Tert. pref.* c. 36. *Orig. in Mat.* 20. *Antipas apoc.* 2. v. 13.

N. 5. • c. 4. This passage is in all the MSS. of *Josephus* now extant, was cited by *Hegeſſp.* or rather *S. Amb. de excid. Jerof. Euf.* h. 3. c. 9, 10. *Hier.* v. i. and by all the ancients after them: yet some moderns suspect its genuineness

genuineness for these reas. (1.) a different stile ; (2.) a professed *Jew* would not make so honorable a mention of *Christ* ; (3.) *Orig. t. 2. in Matth.* says: it is strange that *Jos.* who did not acknowledge Jesus the Messiah, should give so authentic a testimony of *S. James's* innocence ; would he have spoken so, had he seen this passage? (4.) *Phot. cod. 238.* giving an account of *Josephus's* works takes no notice of this passage. Answ. to 1. nice judges prove this passage to be *Josephus's* from the stile, but it is hard to determine the resemblance or unlikeness in so short a passage. — to 2. *Jos.* gives this account as from his disciples: tho' he might without thinking him the Messiah allow him to be a miracle-worker, and to have risen the 3d day, since *Celsus* owned both tho' such a bitter enemy to *Xtians*. His hist. would have been defective without mentioning so famous a person as Jesus among the *Jews*, and he no where else mentions him, but only when he calls *S. James* the brother of Jesus, which also would be an odd expression, without telling who this Jesus was. — to 3. yes. for this is not brought down by *Jos.* authentically like the innocence of *S. James*. — to 4. *Phot.* gives an account of *Euf. Hier. &c.* works, wherein this passage stands, as all allow, yet takes no notice of it in them, and that for the same reas. as in *Jos.* bec. it was not *Photius's* business to particularize every chapter of any of them. *p. 107. d. comma after wars*, and *com. aft. language*: these wars were written first in *hebrew*, as *Jos. proem. bel.* declares, but this is not

not equally certain of the rest of his works. — *Livy Hier.* ep. *Paul.* & *Eus.* — *Other writings* *Jos.* in vit. his antiquities he tells us were writ the 13th of *Domitian*, i. e. 94 or 95, before *Octob.* the other works after.

N. 6. *Suet. Domit. Dio*, of the same name *Eus.* 3. 18. *Hier. chr.* & ep. 27. de *Paula.* *Act.* 9. *Maii* ap. *Bolland.*

N. 7. *Dio.* aft. gods a *.

N. 8. *Suet.* in *Domit.* the moon being bloody in *Aquarius*, i. e. says *Petav.* in tab. chr. 18. *Sep.* 96. — N. 9. *Suet. Dio.*

Notes for the year 97, &c.

N. 1. *Hier.* v. i. soph. — ancient acts cited by *Phot.* cod. 254. which *Bolland* 4. *Jan.* and others think were composed by *Polycrates* bp. of *Ephesus* and *Til.* t. 2. p. 266. by one of the 4, 5 or 6 age. *Gospel Iren.* 3. 1. *Hier.* v. i. *Eus.* 3. 24. *Epiph.* h. 51. n. 12. h. 30. n. 3. *hagno Eus.* 3. 28. *Iren.* 3. 3. *Theod.* 2. h. f. 3. of *Cerintbus*, and *Epiph.* h. 30. of *Ebion.*

N. 2. *Eus.* 3. c. 23. *Clem. Alex.* *quis dives?*

N. 3. These acts were collected from ancient gr. and lat. monuments by *Hilduin* ab. and *Hincmar* bp. of *Rheims*. He was bp. of *Athens* from *Dion. Corinth.* ap. *Eus.* 3. h. 4. & 4. h. 4. and martyr from *Aristides*, *Ussuard.* &c. — *Du Pin* objects from *Sev. Sulp.* that there were no martyrs in *Gaul* before *Valerian*, and says, it is evident that *Pothin* was the first who propagated the christ. religion there. — Answ. *Eus.* expressly puts *Pothin's* martyrdom before *Valerian*,

Valerian, viz. under *Aurelius*, from whose acts it is plain there can be no evidence of *Pothin's* being the first. As to his works they consist of the *celestial hierarchy*, the *ecclesiastical hierarchy*, of *divine names*, and of *ten epistles*: which were universally attributed to *S. Denis*, and never denied by any, but what upon examination owned them to be his (except one unknown person) till *Erasmus's* time, but now a swarm of critics pretend they are forged for these reas. (1.) *Euf.* and *S. Jerom.*, who are so diligent in describing the ancients writings say nothing of them; (2.) they were never mentioned till 630, says *Daillé*; (3.) or at least not till 533; (4.) and then by the *Severian* heretics to promote their cause, the catholics at the same time denying them to be *S. Denis's*. — (5.) the stile is affected and different from that of other ancient writers; (6.) so is the subject; (7.) he dedicates his *div. names* to *Timothy*, whom he calls son (tho' elder than himself) and what is worse, when he was dead too: for *S. Timothy* d. in 97. (8.) in the same b. he cites a passage from *Ignatius martyr ad Rom.* and yet *S. Denis* d. before that time; (9.) this auth. pretends to have been present at the *B. Lady's* death, which was bef. *Denis's* conversion; (10.) he uses the term *hypostasis* for a person, which was never done bef. the 4th age, nor its use established till 462. (11.) he confirms infant-baptism fr. ancient tradition, describes the solemn administration of baptism, mentions monks more ancient than himself; and (12.) brings down a passage in *Clem. Alex.* Strom. 8. saying

saying as *Clement* the philosopher says. These are the main objec. notwithstanding which it is more prob. these works are *S. Denis's*, and t^f. an^f. — To 1. *Euseb.* and *S. Jerom* omit *Athenagoras's* works, allowed universally to be genuine. Now there is more reas^f. for *S. Denis's* works lying hid than for *Athenagoras's*: for (1.) such a celebrated apology, presented to the emperor, &c. must have been in every body's hands, whereas *S. Denis's* abstruse works could only be understood by a few. (2.) *S. Denis eccl. hier.* c. 1. admonishes *Timothy* not to divulge his works. (3.) *Proclus* an *Athenian* philosopher extracted many things (says auth. antiq. in prol. ad *Dion.*) from *S. Denis*, as if they had been his own, and t^f. used his endeavours to suppress the fame of the author. — Many other writings, as *S. Maximus* in prol. op. *Dion.* observes, were quite omitted by *Eus.* as those of *Theognostus M.* and perhaps for the same reas^f. as *S. Denis's*, because they both assert the *homousion* trinity. — to 2 and 3. they were mentioned in terms by *Leont.* de sect. who writ whilst *Eulogius* (who d. in 608) was patriarch of *Alex.* by *Ephrem* bp. of *Antioch*, who d. in 543. by *Andrew* bp. of *Cesarea* apoc. § 10 & 45, who f. bef. 500. and ab. the same time *John Scythop.* writ scholia on *S. Denis* teste *Anast. Bib.* in ep. ad *Carol.* reg. *Juvenal* of *Ferus.* cited his writings to the princess *Pulcheria*, tes. *Niceph.* l. 15. c. 14. *Greg. Naz.* ho. 38 & 42. cites a passage of his without naming him, but saying as an excellent person has philosophised bef. us. *Orig.* in *Jo.* (the work indeed not his,

his, but one of the 4th age) *Clem. Alex.* has several similitudes, &c. found in *S. Denis*; and *S. Denis* of *Alex.* writ scholia upon *div. nom.* of *Dion. Areop.* test. *S. Maximo* ad c. 5. celest. hier. & *Joan. Cypariss.* dec. 1. — to 4. the 5 catholic bps did not reject his writings, but only that from whence the expression of a theandric operation was extracted by the *Severians* (which seems to be his 4. epist.) and that only bef. they examined the matter, for then they found such distinguishing marks of genuineness, that they acknowledged it (and the rest of his writings) to be *S. Denis's*; and acc. it has since been had in the highest veneration by all the succeeding popes, universal CC. writers, &c. by *Greg. mag.* ho. 34. in *Luc. Martin* I. in *C. Later. Agatbo* in ep. VI. C. *Adrian* I. in ep. ad *Carol. mag.* pro VII. C. *Damasc.* 1. orth. fid. c. 15. *D. T.* 2. d. 10. q. 1. a. 12. Upon which and other accounts the contrary sentence was condemned by the faculty of *Paris* in 1520 and 1527. — to 5 and 6. the stile is sublime, not affected, differing from other writers bec. adapted to a different subject, and bec. of its antiquity: there being scarce any writing earlier than this, except the holy scriptures, and SS. *Clement* and *Ignatius's* epistles. — to 7. the whole force runs upon a supposition, that this *Timothy* is he to whom *S. Paul* wrote; when perhaps it might be *Puden's* son, p. 27. or some other *Timothy*: but suppose it him, he was much younger than *S. Denis*, who does not call him son, but *pais* a boy, which is an appellation *Papia*, l. 2. dom. expof. & *Clem. Alex.* 1. pedagog. c. 2.

c. 2. give to ancient persons conspicuous for their innocence of manners. Thus *S. Max.* answers in com. celest. hier. c. 2. — to 8 and 9. *S. Denis* outlived *S. Ignatius* some y. and was converted bef. our B. Lady's death. However, his citation from *Ignatius* seems added, as *Nat. Alex.* shews t. 3. fr. p. 228 to 231. — to 10. *Hypostasis* was long in use to signify a person. *Dion. Alex.* adv. *Paul. Samosat.* mentions the inseparable *hypostases* of the Trinity. *Alex. ep. Alex.* ap. *Theod.* h. f. 1. c. 3. the Father and Son are two *hypostases*. *S. Paul*, *Heb.* 1. v. 3. used *hypostasis* for person acc. to *Greg. Niss.* de differentia essentiae & hypostasis. And the learned *Bull* in def. fid. *Nic.* proves that the ancients generally used the term *hypostasis* for person, but never for essence or *ousia* till some time after the C. of *Nice.* — to 11. he confirms infant-baptism (not fr. ancient but) fr. the first tradition, *tas arkaïas paradosiws*, which he had from SS. *Paul* and *Hierotheus.* The *Therapeuts* were in his time, see note 3. y. 59. — to 12. by the philosopher he could not mean *Clem. Alex.* for the Xtian authors as *Hierotheus*, *Timothy*, *Ignatius*, are distinguished by him with some epithet, as divine, sacred, &c.

N. 4. This epist. as *Eus.* 3. c. 16. observes was universally received by all, and even read in some churches. Many passages from it have been cited by *Iren.* h. 3. c. 3. *Orig.* 2. peri. c. 3. *Clem. Alex.* 1. *Strom.* *Cyril Jeros.* cat. 18. *Epiph.* h. 27. *Hier.* v. i. *Photius* cod. 113. However we have been deprived of this valuable piece of antiquity for many

ny ages; and it was only in the begin. of the last, when the patriarch of *Alexandria* made a present of it to K. *Charles I.* by Sir *Thomas Roe* his majesty's ambassador at the port; and his majesty's library-keeper Mr. *Patrick Young* published it in 1633, with a *latin* translation on the other side and notes at the end. *Tentzelius* seems the alm. only man who doubts of the genuineness of this epif. his reas. are (1.) the fabulous phenix, c. 25; and (2.) the worlds beyond the ocean, c. 20. To the (1.) *Photius*, who made no doubt of the genuineness of this epif. yet blamed *S. Clement* for recounting this history, so that this may argue it uncanonical, but not spurious. It was the opinion then in vogue of which *Tacitus*, an. 15. gives a large account; and was brought down much the same way by *Tertul. de resur.* c. 13. *Amb. hex.* c. 23. *Naz. catm. ad Virg. Epiph. ancor.* *Cyril. catech.* 18. *Eusf. 4. v. Constant. Hieron. Synesf. Laſtant.* — And among the heathens, *Lucian* in sect. *Plin.* l. 10. c. 11. *Viſt. Pomp Mel. Solin.* c. 36. *Dio in Tib. Herodi.* l. 2. *Ælian.* 6. c. 58. Several thought the phenix mentioned in scripture, and *tf. Bede* translates *Job* 29. v. 18. *I shall die in my nest, and multiply my days like a phenix* (some readings have it *like sand*, the vulg. *like palm*, gr. *stelekos phoinikes*) and *Tertul. ps.* 91. v. 12. *the just man shall flourish like the phenix*: vulg. *like palm.* — to 2. it was an expression suitable to those and the *augustan* times, to stile *Britain* another world, and the

british isles worlds beyond the ocean. Besides he might have *America* in view.

N. 5. *Philostratus* pretended that what he writ was taken fr. *Damis's* hist. when prob. there never was such an history nor historian. Here is among many, one sample of this hist. — In the latter end of *Claudius, Vararanes* (who reigned in all 2 y. 2 m.) was at *Babylon* the usual residence of the *Persian* kings, a city of 480 furlongs in circumference, with walls of an acre and half high, and of an acre broad. — (1.) In the latter end of *Claudius* no *Varar.* r. in *Persia*, but *Vologesus*; (2.) *Varar.* did not r. 2 y. 2 m. but 2 y. only; (3.) *Babylon* was not then the king's residence, but *Ctesiphon*; (4.) *Babyl.* when most it flourished was never 480, but only 368 furl. in circum. and (5.) its only 32 foot wide. — As to *Apoll. Philostrat.* tells us he had his knowledge by magic fr. the infernal demons, and that tf. his friends would not let him sacrifice, &c. his predictions were (1.) upon hearing of *Nero's* cutting the isthmus of *Corinth*: it shall be cut, or rather it shall not be cut; (2.) some strange thing will happen, and will not happen; by which *Philostrat.* tells us he foretold *Telefino Conf.* i. e. in 66. the lightning falling on *Nero's* table; which did not fall then, but six years before, acc. to *Tacit.* l. 14. & *Dio* in *Ner.* — This I think is enough, but if any one has a mind to hear *Apollonius's* tricks more nicely displayed, let him read *Euf. cont. Hierocl.*

Notes upon the Second Age. 35

N. 6, 7. *Dio in Nerv. Heteriæ Plin.* pan-
epif. l. 10. ep. 43, 97. *Euf.* 3. 23. *Juli. C.* p.
40, 98.

N. 8. *Clement's acts ap. Cotel.* p. 828, 836.
which *Til.* stiles an ancient history: and *S.*
Greg. of Tours takes the greatest part of his ac-
count from thence. *Ephrem. ap. Allat. de Sim.*

N. 9. *Act. Mart. 7 Maii.* The venerati-
on of their relicks are very ancient. *Greg. mag.*
l. 4. ep. 44. & ho. 28. in evang.

N. 10. *Hier. ad Gal. & v. i. Hilar. Trin.* 10.
Iren. 2. 39. in *Trajan's* time. — *Euf.* chr.
Traj. III. & *Front. Coss.* i. c. in 100.

N. 11. as in n. 9. — 2^d let. *Euf.* 3. h. 38.
Hier. v. i. esteem doubtful, and the rest are re-
jected of old by *Euf.* c. 38. *Hier.* v. i. *Athan.*
in synopf *Phot. cod.* 113. *Orig. tr.* 35. in *Mat.*
Gelas. apoc. Epiph. h. 30. thinks them corrupted.

Notes for the year 101, &c.

N. 1. *Opt.* l. 2. *Aug.* ep. 161. *Hier.* v. i.
Hon. Aug. Bib. Colb. — Other . . . sees *Euf.* 3.
h. 21, 22, 32. l. 4. 14 & chr. — *Helxesaites*
Epiph. h. 19. 30 & 53. *Aug.* h. c. 18. *Tert.*
præf. c. 47.

N. 3. *Plin.* l. 10. ep. 97. *Euf.* 3. 23. *Tert.*
apol. c. 5.

N. 4, 5. *Dio in Traj. Plin.* l. 8. ep. 9. 4,
&c. *Onuph. fast.* p. 216.

N. 6. *Romulus, &c.* their acts which are
too incorrect to take their his. at length from
thence. — *Eustachius's* acts are thought by *Com-
besis* act. p. 83. and by *Allatius de sim.* p. 108.
to have been composed by a contemporary wri-
ter,

36. *The Annals of the Church.*

ter, and S. *Damasc.* l. 3. de imag. relates the greatest part of them. Others think they were writ in the 6. age. — *against the Jews* *Jos.* 3. bell. 3, 4. & l. 4. c. 2. l. 5. c. 3.

Notes for the year 107, &c.

N. 1. *Hegesip.* ap. *Euf.* h. 3. 32. & 4. 22 & chr.

N. 2, 3. Acts fr. eye-witnesses.

N. 4, 5, 6, 7. — 7 *epistles* men. by *Euf.* 3. h. 36. also a long passage out of that to *Rom.* — by *Polycarp.* ep. ad *Philip.* ap. *Euf.* 3. 37. *Iren.* 5. c. 28. ap. *Euf.* 5. c. 8. *Orig.* ho. 6. in *Luc.* & prol. in cantic. *Athan.* epif. de synod. *Arim.* & *Seleu.* *Theodoret* alm. in all his works and fr. every epistle. *Ephrem* ap. *Phot.* cod. 222. *Hier.* v. i. and the words they cite perfectly agree with these 7 epif. — The *Calvinists* (for all other protestants as well as catholics own these epist.) bring some scattered objec. against them, but such as have scarce a seeming force except this: *Ignat.* ep. ad *Magnes.* says: there is but one God who has manifested himself by *J. C.* his Son, who is his eternal Word, not coming forth fr. silence (*ouk apo syges proelthwn*) or *sygé.* Now these words are manifestly aimed at *Valentinus* the first broacher of the error of the Word's being produced by silence or *sygé,* and that long after *Ignatius's* death acc. to *Iren. Tert. Epiph.* Answ. These words strike not at *Valentinus,* who held the Word proceeded immediately fr. the mind and truth (*nu & aletheia*) but at *Ebion,* the ancient *Gnostics,* *Simon mag.* &c. who held the Word proceeded fr. silence, acc. to *Iren.*

Notes upon the Second Age. 37

ren. 1. c. 5. 1. 2. c. 18. *Tert.* adv. *Valent.* c. 3 & 4. and *Euf.* who says so in terms in eccl. theol. c. 9. to which *Greg. Naz.* or. 23. manifestly alludes. — Besides this expression may import no more than *S. Austin's* ser. 1. de nat. dom. viz. that there never was a duration, wherein the Word was not, and th. not preceded by silence. Before *Usher* in *England* and *Vossius* at *Florence* found more correct copies of these letters, we had generally only the paraphrases of them, or some maimed letters, in both of which, many passages cited by the ancients are wanting, which are extant in *Vossius's* and *Usher's* editions. p. 153. 8. Others 3 lat. ones, viz. 2 to *S. John* and 1 to the B. V. which never appeared in *gr.* and were first cited in 1245 (or perhaps the age before by *S. Bern.* ps. 90. who ment. a letter to *Mary*, but that prob. may be to *Mary Cassab.*) and are full of ginglings, and these are gener. esteemed forged. — 5 *gr.* ones, viz. to *Philip. Tarsens. Antioch. Mary Cassab.* and *Heron.* never cit. by any bef. the 6. age: the 2 first seem only a collection of passages fr. his ep. to *Romans*, with an addition of some strange points of discipline, as in *philip. who fasts on .. saturday is a murderer of Christ*: would *Ignat.* have spoken thus? the 3d mentions lectors, exorcists, acolyts, has an express passage for the Trinity: the 4th is rather in the stile of a young beau, than of a father of the church: the 5th is of a different stile fr. the 7 epist. and unmentioned. — *Heron.* ... succeeded *Euf.* 3. c. 36. As for the y. of his martyrdom his acts fix it to this in the following words:

D. 3

now

38 *The Annals of the Church.*

now these things were done the day bef. the XIII Kal. Jan. (i. e. Dec. 20.) *Sura* and *Senecio II Coss.* (i. e. in 107.) — The shews named *sygillaria* ended Dec. 20. as *Usher* remarks fr. *Macrobius*. — *John Melela* in chr. puts *Trajan's* entry into *Antioch* on Jan. 7. on *Thursday*, which could only be (of years in dispute) in 107. and the same y. *Ignatius's* death: objections are (1.) *Melela* puts his martyrdom aft. the earthquake in 115. (2.) *Trajan* was in the east in 112. for then and there he made *Adrian Archon*. (3.) *Onuph.* fast. p. 38. *Prosp.* chr. put for 107. *Sura III* and *Senecio IV Coss.* but *Senecio II. Conf.* when *Ignatius* suffered: tf. — Ans. To 1. he relates it aft. but does not say it happened aft. to 2. *Trajan* was then the 2d time in the east; to 3. *Aët. Ignat. Idac. Chr. Alex. &c.* have for 107 *Sura III* and *Senecio II Coss.* prob. the 2d I aft. *Senecio* was drawn up too long V thus, and thought to be V, so IV was put in the place of II.

N. 8. *Iren.* 3. *Eus.* 4. c. 14. *Hier.* v. i. *Phot. cod.* 126.

N. 9. *Chryst. de S. Ignat. serm.* t. 5. *Onesimus Ado M.* 16. feb. — *Anaclet Messiala conf. Holsten.* *Cerdo &c.* *Eus.* 4. c. 5. 14. & chr.

Notes for the year 114, &c.

N. 1, 2. *Dio Traj. Eutrop.* — the earthquake in 115. bec. *Pedo* the consul of that y. swallow-up. — *Tiberian Malela* cit. by *Suid.* *Usher* thinks it genuine, and it has no mark of falsity, but only that it is not men. by any ancient.

N. 3.

N. 3. *Euf.* 4. h. 2. in 18th of *Trajan.* chr. in 16 or 17th. It began prob. last y. and rose to this height in this. — *Cyrene Dio Traj.*

N. 4. *Dio Traj.* her. 19 y. 6 m. 15 d. — *Dio Eutrop. Viét. Julian C. Plin. paneg.*

Notes for the year 118, &c.

N. 1. *Dio.* — errors *Clem. Alex.* 7. strom. 2 & 4. *Euf.* 4. h. 7 & 22. *Epiph.* h. 24, 51. *Mil-lenarism Euf.* 3. 39. *Justin.* dial. *Tryph.* — *Euf.* observes *Papias* does not say he was a disciple of *S. John Evang.* but of another *John*, whom he places after *Ariston*, having named *John Evang.* before. — One may ask how *Papias*'s knowledge is reckoned so little by *Euf.* c. 39. when c. 36. he praises his learning: to which *Vales.* answers, that place in c. 36, is not to be found in any good MSS. not in *Cod. Maz. Med. Fuken.* nor in *Rufinus*'s translation. This opinion of *Papias* was impugned in the 2d age, *Euf.* 3. 28. in the 3d by *Denis Alex.* de promiss. ap *Euf.* 7. 20. In the 4th it dwindled to nothing. — *Evaristus* cat. *Colb.* n. 3000. — 10 y. 4 m. 7 d. *Hon. Augus.* 9 y. 10 m. 2 d. viz. one reckons from *Anaclet*'s death, the other fr. *Evaristus*'s instalment.

N. 2. These voyages and actions in *Dio Adr.* — he was in 119 consul, heard causes, so he could not set out till 120, and this is the common opinion confirmed by *Euf.* chr. *Hier.* v. i. and the years are divided thus by *Til.* — *Fau-stinus Boll.* 15 Feb. *Zoe* acts in a plain stile, says *Til.* t. 2. p. 116. churches have been built in her honor.

40 *The Annals of the Church.*

N. 3. Acts 29. *aug.* very ancient acc. to *Til.* t. 2. p. 489. and incorrupt acc. to *Baron.* in *Mart.*

N. 4. *Hier.* v. i. & ep. ad *Mag. Euf.* chr. & 4. h. c. 8, 9. *Hieron Euf.* chr. held his see 21 y.

N. 5. *Euf.* chr. & 4. h. 4. 10 y. some d. *Catal. Colb.* n. 4305 and 4048, 10 y. 6 m. 3 other cat, 10 y. 7 m. which brings it to *May* 3. 130. *SS. Jerom Hier.* v. *Hilar. Epiph.* h. 30. *Theod.* 5. h. 21. *Cyp.* ep. 70. *Bas* sp. sanc. c. 27. *Cyr.* cat. 3. *Amb.* sac. 2. c. 5. *Aug.* in *Jul.* 6. c. 8.

N. 6. *Spart. Dio.* — *Roman* and gr. menol.

Notes for the year 133, &c.

N. 1. *Dio Spart.* *Hier.* in *Zach.* XI. 5. 1. 3. ep. ad *Paul.* 13. in *Dan.* 9. in *Isai.* 8. *Paulin.* ad *Sever.* 11. *Orig.* 1. in *Celf.* *Epiph.* mens. n. 14, 15. *Euf.* 4. c. 5, 6 & chr.

N. 2. ut sup. & *Hier.* in *Isai.* 49. *Osee* 2. *Ezech.* 4. *Aug.* 15. civ. 13.

N. 3. *Euf.* 4. c. 6. *Sev.* 1. 2. — *Aquila Epiph.* mens. 14, 15. *Hier.* in *Zach.* c. 3, & de q q. heb.

N. 4. *Act. Symph.* collected fr. *Jul. Afric.* and then copied.

Notes for the year 138, &c.

N. 1, 2. *Trajan* d. 11 *aug.* 117. *Adr.* r. 20 y. 11 m. fr. *Dio* and *Chyseros Aurelius's* freedman and d. 6. id. *jul.* — This and the rest in *Dio. Spart.* and *Capit. Adr.*

N. 3.

Notes upon the Second Age. 41

N. 3. *Sixtus Euf.* 4. h. 5. & chr. late 10 y. and in this says *Bar.* all agree: 3 catal. *Colb.* put 10 y. 2 m. and one 10 y. 4 m. tf. he d. in 139. — for the rest his acts. — *Lent Iren.* ad *Viñt.* ap. *Euf.* 5. c. 24. *Tertul* jejun. c. 2. orat. c. 14. *Dion, Alex.* in ep. can. ad *Basiliid.* can. 1. *Leo mag.* fer. 4. quadr. *Greg. mag.* ho. 16. in 1. dom. quad. *Aug.* ep. 118. ad *Janu.*

N. 4. *Tert.* adv. jud. c. 7, 8. apol. 5. *pens Tert.* præf. 30. & adv. *Valen.* c. 12. *Iren.* 2. c. 4. & 1. 1. c. 1. *Theod.* h. f. 1. 1. *Philas.* 1. 2. *Euf.* 4. c. 11. & chr.

N. 5. *Iren.* 1. 34. *Orig.* cont. *Cels.* 6. *Aug.* her. ad *Quodvult.* *Epiph.* h. 37. *Alexander Lucian* in pseudom.

N. 6, 7. *Iren.* 1. c. 7, 14, 28, 34. *Tert.* præf. 47, 51. *Cyp.* ep. 74. ad *Pomp.* *Epiph.* h. 41. *Theod.* h. f. 1.

N. 8. *Iren.* 1. 29. *Tert.* in *Marci.* 1. c. 19. 1. 2. 14, 15. præf. 51. 31. *Epiph.* h. 42, 44. *Euf.* 5. 13.

Notes for the year 148, &c.

N. 1. Dial. cum *Tryph.* — *Heathenish* apol. 2. p. 88. *emas tous ex ethnan* of gentiles: tf. *P. Aur.* in ep. pro *Gall. Ant.* in the wrong to say he was of *Jewish* parents.

N. 2. Dial. & ap. ut sup. — *Kept secret v. Schelfstraet* discip. arcan. & *Pagi* a 118. The time of this apology is plain: for he tells us it was 150 y. aft. *Christs* birth: he inscribes it to *Ant. Pious, Aug. Cæs. Verissimo, Lucio. Euf.* 4. c. 8, 11.

N. 3.

N. 3. Apol. in which I shall take notice of 2 passages cavilled at by some modern critics: the 1. is p. 188, of the inscription to *Simon the holy god*: the 2. p. 189, of the *Sybils*. There was, say they, a statue found in the place men. by *Justin*, with the inscription *Semoni Sango Deo Fidio*, which *Justin* took for *Simon the H. God*. — But it is prob. that *Justin* a native of *Samaria*, well-versed in the hist. of his own country, and thoroughly acquainted with all the *Roman* superstitions, a person who had long dwelt at *Rome*, and taught school there, should in an apology inscribed to the emperors and the senate (wherein he challenges them to find out the least falsity) be guilty of such a blunder as a school-boy would be whipped for? since even the school-boys were apprised of this *Semon Sancus*, viz. that he was an half-god, too poor for heaven, and too great for earth fr. *Varro* (v. *Fulg.* de pris. serm.) and that he was *Hercules* *Var.* ling. lat. l. 4. that his inscriptions were frequently *Semi-patri*, &c. (2.) the statue of *Simon* was only in one place, but *Sangus's* was all over *Rome*. (3.) *Simon's* was a representation of *Jove* fr. *Iren.* l. 20. *Aug.* ad *Quodvult*, *Sangus's* of *Hercules*. (4.) *Sangus* was god of the *Sabines*, *Simon* of the *Samaritans*, fr. *Laët.* *Aug.* (5.) *Simon's* statue was of brass, *Sangus's* of wood. (6.) This statue is ment. by *Iren.* l. 1. c. 20. *Tert.* apol. c. 7. *Eus.* l. 2. c. 12, 13, 14. *Aug.* ad *Quodvult*, &c. As to the *Sibyls*, they say, S. *Justin* and the other writers destitute of critical learning took these prophecies upon trust for genuine, which in effect were spurious.

rious. A grievous accusation, which takes in all the ancient apologists and writers for *Christianity*, and must make them very unskilful champions of their cause to lay so much stress upon these prophecies as convincing arguments, when at the bottom they were all sham prophecies. I shall give the grounds for this accusation and the answers; having first premised, that the oracles of the *Sibyls* were of 2 sorts; (1.) concealed in the capitol, which could not be read without the order of the senate: they were consigned to persons of character, and bec. one of them divulged something therein he was put to the death of a paricide: and this concealed or capitoline *Sibyl* contained mostly predictions, rites and ceremonies of *Roman* superstition, and were frequently made use of for tricks of state. These were burned with the capitol in *Olymp.* 173. ab. 80 y. bef. *Christ*: aft. that the legates were sent by the senate to *Erythræ* and other places for copies of the *Sibyls*, which they purged, pruned and fitted for the same ends as the former, keeping them up in the capitol with the same care; and these were not destroyed till the emp. *Honorius's* reign fr. *Numant. itiner.* 11. — The 2d sort belonged to the other *Sibyls*, and were public, *Lact.* I. 2. de ira dei c. 23. Of these several are ment. by *Tacit.* 6. 12. *Suet. Oct. Dio* and *Xiphil. Tiber.* and cited by *Pagans, Jews* and *Christians*. — Most of these are in the *Sibyls* books now extant, and none of those which the *Romans* found in their capitoline *Sibyl*: the capitoline was so concealed, that the *Pagans, Jews* and *Christians* were not able to
cite

cite passages fr. thence, except some few fragments: that treated of the worship of idols, these denied them: and these are cited by *Plato* in *Phæd. Var.* ap. *Lact.* l. 6. *Pausan.* *Corinth.* *Solin.* *Polybist.* II. *Plut.* cur *Pythia* non reddat orac. *Tacit.* annal. 5. Pagans. — by *Jos. bell.* 7. 12. a *Jew.* — by *Just. mart.* *Atthenag.* *Theoph. Ant.* ad *Autol.* *Tert.* apol. & pall. *Orig.* 7. cont. *Cels.* *Euf.* v. *Conf. Naz.* ad *Nemes.* *Aug.* 18. civ. &c. *Christians* of pious lives and consummate critical learning. — *Hermas* also II. § 4. ment. them, and *Clem. Alex.* Strom. 6. says S. *Paul* in his disputes appealed to the *Sibyl.* *Ob.* 1. Many things are evidently false in the *Sibyls*: e. c. B. 8. brings down the hist. of *Trajan* and *Adrian*, says she saw the burning of the temple of *Vesta*, &c. B. 3. says she writ these things 1500 y. aft. the foundation of the *Grecian* empire. *Answ.* These books were miserably interpolated by additions aft. the 4th age: the 3d b. has indeed escaped better than the rest, tho' it has met with this falsification of the 1500 y. But I do not pretend the b. now extant of the *Sibyls* to be genuine; but that the passages extracted thence by the fathers, particularly of the 3 first ages, are. *Ob.* 2. Their prophecies are clearer than the *Jewish* ones: now what an absurdity to imagine that forcereffes and priestesses of the devil should have that foreknowledge? *Anf.* They are clearer in regard of *Christ's* passion, the universal resurrection, and last judgment; but less clear in regard of the birth of the *Messiah*, who was to come fr. the seed of *Israel*. — As to the resurrection *Job* a
Gentile

Gentile is more clear than any of the *Jewish* writers. — If the *Sibyls* were bad women they might prophesy as well as *Baalam*, and might have read the scripture-prophecies and heard the doctors sentiments thereupon, and thus formed their verses. And this is *S. Greg. Naz.* opinion ad *Nemes*. — *SS. Austin* and *Jerom* think them holy virgins and endowed, says *S. Jerom*, with the gift of prophecy as the reward of their virginity, and belonging to the city of God, says *S. Aug.* 18. civ. 25. — Perhaps some might be priestesses, forcereesses, &c. others holy inspired virgins, and fr. these, not those the *H. Father's* citations are taken. *Ob.* 3. *Celsus* (ap. *Orig.* 7. cont. *Cels.*) says these *Sibyls* writings were the fictions of the *Christians*. *Ans.* *Orig.* *ibid.* relates, that *Celsus* in a confused manner said: some things were inserted in the *Sib.* verses, without determining which they were; but that he had but to look into the ancient copies of them, and then if he could find any without these testimonies he might triumph. But this *Celsus* never could do. *Du Pin* replies to this, that *Celsus* did trouble himself about seeking for these ancient copies, bec. there were none, but could easily perceive they were forged. *Ans.* It is past dispute that the *Sib.* books were extant long before the incarnation, and examined with the utmost care *A. U. C.* 736, acc. to *Tacit.* 5 annal. Were then the passages cited by the *Christians*, in these or not? If they were, the *Christians* could not feign them so long bef. *Christ's* birth: if they were not, is it prob. that *Celsus*, who was so satyrical on the *Christians*, would have slipped

46 *The Annals of the Church.*

slipped this occasion, to triumph over them?

Ob. 4. The *Sib.* verses were acrostics : but none cited the 3 first ages such : *tf.* *Ans.* The *Sib.* capitoline were : not the others which the fathers cited. *Ob.* 5. *Lact. & Const.* ad cæst. sanc. cite acrostics. *Ans.* they were capitoline ones : for, the government being then in the *Christians* hands, there was free access to these *Sib.* which was not allowed in the heathenish times, and by consequence the fathers of the 3 first ages could not easily cite them, but ran the risque of their lives in citing even the capitoline ones. *Just. apol.* *Qu.* The capit. *Sib.* were ab. idolatrous sacrifices and cerem. how then came the mention of *Christ* there? *Ans.* In the 2d collection of the *Sib.* most of them were purged for superstitious rites, but these verses cited by *Constantine the great* were not touched, bec. not guessing at their meaning they imagined them mysterious. For as *Lac. de ver.* l. 4. c. 15. says : I do not doubt but those verses were thought mad stuff, since no body understood them : for they pointed out monstrous miracles without author, time, or reason. — Should we not think the same of the *apocalypse*, did we not know it a b. divinely inspired? *Ob.* 6. How came *S. Paul* not to ment. the *Sib.* to the *Athenians*? *Ans.* bec. he had other arguments more to the purpose ; but elsewhere he made use of them as *Clem. Alex.* 6. strom. observes. *Ob.* 7. None of the ancients bef. *Justin* ment. them. *Ans.* I have already shewed that *Tacit. Joseph.* 1. ant. 5. bell. 7. c. 12, &c. cited and held them genuine. But if the obj. means that none of the

2d age bef. *Justin* cited them, I must ask these critics what writers did precede *Justin* except *Ignatius* (for they do not admit *Dion. Areop.*) and *Clement* in their epistles, who, let the *Sib.* be true or forged, had no occasion to mention them, and could not do it but by bringing them in by head and shoulders. *Ob.* 8. *Aug.* civ. 18. c. 45, 47. is either convinced or doubts of their falsity. *Ans.* *Aug.* c. 23 & expos. inchoat. ep. ad *Rom.* l. 1. expressly declares them genuine: and in c. 45, 47. only says, bec. some may doubt of their genuineness, it is better to argue fr. the prophecies of the *old testament*.

N. 4. *Oros.* 7. c. 14. something like it in *Eus.* 4. 12. — *Telesphorus* his acts and *Catal. Colb.* — *At Rome Capit. Ant.* — *edit Eus.* 4. 13.

N. 5. *Dial. cum Tryph.* *Eus.* 4. 18.

N. 6. This epif. is by *Sculet, Du Pin, L'Abbé, Nat. Alex.* and most of the critics thought to be *S. Justin's*, tho' not ment. by *Eus.* — *Til.* t. 2. thinks it much earlier and penned ab 70. — The parenthesis p. 194. is not *S. Justin's* but added for illustration.

N. 7. *Eus.* 4. 18. — *Iren. Tert. Theod.* ap. *Til.* t. 2. p. 2. 368. — *Marcions Eus.* 4. 11. *Tert. præf.* 30. act. *S. Hygin.* — *Marcian chr. Alex. Eumenes d.* in *Octob.* 143. *Marcian* f. and governed to *Jan.* 1. 153, being Sunday. — *Hyginus cat. Colb.* *Mark Eus.* chr. 156. — *Easter Eus.* 4. 14. chr. *Alex.* 158. *Iren.* 3. c. 3. *Soc.* 5. 21. *Bed. rat. temp.* 42.

Notes

Notes for the year 161, &c.

N. 1. *Chryseros* his freed-man says : he r. 22 y. 7 m. and 26 d. (tho' some edit. only 6 d.) *Capit.* 23 y. He was *Capit. Dio. Viêt. Pausan.* 1. 8.

N. 2. *Senate only Capit. Eutrop. Viêt. Spart. &c.* *Aristides* or. 16. highly praises this action. — *Deferred Capit.* who ment. that and the corn given: for the rest see *Act. Abercii* in *Baron.* y. 163.

N. 3. *Praæde's* veneration was early established, her F. kept *July 21.* in *Fronto* and *Alatius's* calendars, *S. Gregory's* sacramentarium, *Bed. martyr.* and a church built in her honour in 5. age.

N. 4, 5. *Eus.* 4. 15. *Just.* in apol. 1. which is truly the 2d.

N. 6. *Act. sinc. Just. Spurious* in all of them the *Manichees* are mentioned, who were not in being till 100 y. after, and in some of them *Origen, Ireneus, &c.* *Contested Du Pin* says it does not in the least agree with *S. Justin's* stile ; (2.) the instructions there, tho' extremely useful, are calculated for monks ; (3.) *Alexand.* objects, that he complains of corruption of discipline contrary to what he had described in his apol. (4.) he calls this corrupt way of living a childish way of living ; (5.) speaks of pope or papa. — *Ans.* I do not find the stile so vastly different ; it is likely *S. Justin* in his travels was acquainted with many monks, and therefore writ accordingly ; he might complain of the want of discipline in particular, and praise it in general ;

general; and might well call a corrupt discipline consisting of quarrels and contentions about nothing childish; and as for *papa* it might be a man's name, or any Bp. for then it was not appropriated to the Bps of *Rome*. It is to be noted that his first apology in the editions of *S. Justin* is called the 2d, tho' it is generally allowed, and proved to be the first. For the 2d in the edit. was presented to *Antoninus*, the 1. in edit. to *Aurelius*: the 2d makes no mention of *Crescen's* tricks, the first does, and lastly *Eusebius* 4. 16. and *Anastas.* biblioth. place the 2d in edit. first, and the first 2d. — p. 205. l. 18. for foldings r. folds.

N. 7. *Act.* S. *Pii.* in *Cat. Colb.* 6 catalogues have 11, and one 9 y. the XI. prob. was in place of IX. *Coll. Cresc.* 9 y. *Euf.* 4. seems to favour it. *Marcellina Epiph.* h. 27. *Marcion Iren.* 3. c. 4. *Euf.* 4. 14.

N. 8. *Hegeffippus Euf.* 2 h. c. 23. 4 h. c. 8, 22. *Hier.* v. i. *Martyr. Ro.* 7 *Apr.* Some modern critics think the fragments preserved by *Euf.* fabulous, for (1.) they relate that *S James* alone of all men was allowed to enter the *Sanctum Sanctorum*, which was a privilege granted to the high-priest alone, and that only once a year: now is it prob. that the *Jews* would suffer such a manifest violation of their laws, in favour of one esteemed an apostate from their religion? then (2.) the reas. for it is extraordinary, *gar* for or bec. he wore no woollen forsooth! (3.) he was buried near the temple, whereas it is never allowed even to their very kings to be buried in the city; (4.) there is a long speech

made from the pinnacle of the temple, where even a bird could scarce rest, much less a man, and a man heard speaking, &c. — These critics may consider that *Euseb.* and *S. Jerom.*, who were very acute in distinguishing truth from fable, relate this as authentic: as to the 1. *tf.* I answ. that in the *gr.* it is not *Sanctum Sanctorum*, but *eis ta agia*, that is, in a holy place, which was granted him of all the apostles to enter alone, being much esteemed by the *Jews* for his justice, as *Josephus* testifies, ant. 20. c. 8. — to 2. the *gar* or *for* is an expletive (if instead of *gar* it should not be *goun*) but as *Til.* t. 2. p. 1. pag. 1138. shews, little regard ought to be had to these expletives in a *gr.* *syriac* writing, for such was *Hegesippus's* history. — to 3. it is a groundless assertion, that no burying places were within the city: and *S. Jerom* says, *S. James* was not buried as some fancy on mount *Olivet*, his monument being known to every one, and only destroyed in the 2d taking of *Jerus.* under *Adrian.* — to 4. the *pterugion tou ierou* of *Hegesip.* (which some translate a pinnacle) was the gallery of the outside of the temple, fenced and penned in with rails to hinder people fr. falling: and thence he was thrown down and killed by a fuller's club, says *Clem. Alex.* hypot. 7. — An hist. of the *Jewish* wars is ascribed to *Hegesip.* but is not his, for (1.) he ment. *C. P.* and (2.) has not the passages cited by *Eus.* It is prob. this is an abridgment of *Jos.* which *S. Amb.* turned into *lat.* See *Mabillon's* itin. ital. *Cleuth. Hier.* v. i. *Eus.* 4. 8.

4. 8. 22. who ment. *Hegesf.* fragments, also 2. 23. and 3. 20, 32.

N. 9. Capit.

N. 10 to 14. The main part of this epis. is in *Euf.* 4. 15. but the beginning there only as to the sense, and the close is wanting: that the reader might have it intire, I have transcribed the very words of it fr. *Usher's* copy in not. *Valesf.* which was in *Euf.* de antiq. mart, pass. p. 214 *Asiarch* was high-priest of *Asia* for a year, and presided over the public shews, p. 216. *Consecrator* was one deputed to observe order in the beast-fights, and destroy those beasts when they did mischief, *Suet.* in *Neron.* — p. 218. *Xanthicus* 2d is 23 of *Feb.* or 7 *Kal. Mart.* Some read *Kal. Mai.* others *Kal. Apr.* but that does not agree with *Xanthicus*, which begins *Feb.* 22. among the *Grecians*, and *Usher* brings no proof for saying the *Smyrneans* differing from the rest began it *March* 25. Besides the acts of *S. Pionius* relate their being celebrated on *Feb.* 23. and the *gr. Menæons* do the same. — As to the *y. Alex.* chr. puts it in 169. *Euf.* chr. in 7th of *Aurel.* which ends *March* 7. 168. — *Valesf.* fr. *Aristides* conjectures, that the pro-consulship of *Quadratus* and martyrdom was in 167. But the fixed day naturally points to 166. when *Feb.* 23. falls on a *Saturday.* — *Creneus* ap. *Euf.* 5. 20. *Andochus* *Adon.* *Mart.* 26. and *Sep.* 26.

N. 14. Capit. Eutrop.

N. 15. Clem. Alex. ap. *Euf.* 4. 26. *Euf.* ib. & c. 27. & l. 5. c. 17. *Hier.* v. i. *Tert.* in *Valent.* c. 5.

Notes for the year 171, &c.

N. 1. *Miltiad.* ap. *Euf.* 5. 17. *Apollon.* ap. *Euf.* c. 18. *Theod.* h. f. c. 2. *Epiph.* h. 48. *Hier.* ep. 54. ad *Marcel.* *Aug.* h. 26. de nup. sec. *Tert.* monog.

N. 2. *Euf.* &c. ut sup. — ~~not~~ mean *Epiph.* h. 48. *Philaft.* h. c. 2. par. 2. *Theod.* h. f. l. 3. c. 2. in express terms say, the *Montanists* were right in the doctrine of the Trinity; (2.) no author of the same age taxes them with this heresy; and (3.) *Tert.* speaks right of the Trinity, so that when *Bas.* ep. 1. can. ad *Amphil.* *Epiph.* h. 48. *Cyr.* *Hier.* cat. 16. hint, and *Hier.* ep. 54. *Greg. mag.* ep. 61. ad episc. *Hibern.* & *C. Laod.* ascribe this error to the *Montanists*, they mean those who follow *Æschines*. — Of the other heresies, *Epiph.* h. 48, 49.

N. 3. *Euf.* 4. 29. *Epiph.* h. 46. *Hier.* v. i. — *Harmony Theod.* h. f. 1. c. 20.

N. 4. *Euf.* 29. *Clem. Alex.* 3. stro. *Aug.* h. 24.

N. 5. *Orig.* 3. cont. *Cels.* 1, 2, 6. — *Luci.* pseudm. — after *Lampsac* a star *.

N. 6. *Mart. Rom. Coll. Cresc. Lib.* cens.

N. 7. *Greg. mag.* ho. 3. *Cbrysol.* ser. 134. Their acts say under *Antonin*, and it is more prob. that *A. Antonin* is meant than *T. Antonin*: bec. the acts name emperors (which must be *Aurelius* and *Verus*, or *Aur.* and *Commodus*) whereas there was only one emp. in *Tit. Antonin*'s time: and because *Aurelius*'s persecution greater.

N. 8.

N. 8. *Sabæ Typic. Martyr. Ægypt.* ancient says *Til. t. 2. p. 2. p. 263. gr. lat. Moscov. May 13.* — and one *Theophilaet Simocotta* i. c. 11. relates it not long after it happened.

N. 9. *Euf. 4. 23. Hier. v. i. Men. gr. Nov. 29. Liberality Euf. 7. 5. Valesf. not. ib.*

N. 10. *Euf. 4. 24. & chr* where he says, *Theoph.* was bp. fr. 168 to 178. It may be objected, that *Theoph.* himself l. 3. reckons to the 19th of *Aur. i. e. 180*: but it is evident his numbers are every-where altered: for fr. the creation to *Aurelius* no 2 persons time is right, nor fr. *Jul. Cas.* to *Aurelius* one emperor's years right, and often these particular false numbers are wrong summed up in the whole, and thus he says he writ at *Aurelius's* death in U. C. 744. which was really U. C. 933. There is no kind of resemblance between the true numbers and those in the chronology: they must tf. be corrupted designedly. *Hermogenes Tert. Herm. c. 1, 2. præf. Theod. h. f. 1. 22. Philast. h. 8.*

N. 11. *Euf. 4. 27, 28.*

N. 12. *Euf. 4. ult. & præp. ev. 6. c. 8. Epiph. h. 56. Theod. h. f. 1. 22. Hier. v. i.*

N. 13. *Tert. adv. Valent. c. 4. append. præf. c. 49, 50. Iren. i. c. 8, 9. Epiph. h. 32. 3. h. 36. 2. h. 34. 4, 5, 6, 7, &c. Symmachus Epiph. mens. c. 16, 17. puts this a little before Theodotion's, which was under Commodus. O- rig. in hexap. Euf. 6. 16. Hier. 2. in Ruf. place it between Aquila's and Theodotion's. — Ob. Epiph. mens. puts it under Severus. Ans. we must read *Verus*, otherwise *Epiph.* would contradict himself.*

Notes for the year 174, &c.

1. Of SOTER 2 to 4.

N. 1. *Capit. Euf.* 5. c. 5. in chr. 174. the medal in the royal treasury of *France* expresses the victory for y. 174. as also *Aurelius's* letter to the senate. In a word, all universally place this miracle in 174, and is ment. by heathens, viz. *Capit. Dio. Themist. Claud.* tho' they do not (as *Apollinaris*, *Tert.* ap. 5. ad *Scap.* 4. & *Hier.* chr.) prove it owing to the *Christians* prayers. *Legion **, this star should be here and blotted out after *quarter*. The 12th legion and this aft. some time were put together, says *Dio*, and then named the *Melitine* legion. *Rainer* vet. inscr. ap. *Baron.* 476. n. 24.

N. 2 to 7. *Euf.* 5. 1.

N. 7. *Ado* 22 & 24 *Apr.* *Jun.* 2. *Sep.* 4 & 15.

N. 8. This apol. could not be bef. *Nov.* 22. 176. bec. till then *Commodus* was not *Augustus*, nor aft. 180 bec. *Aurelius* d. then. Thus among the moderns *Baron. Suffr. Petri, Petav. Du Pin, &c.* — But *Scalig. L'abbé, Pagi, Dodw. Chevreau* hold it writ under *Aur.* and *L. Verus*, and ob. (1.) *Philosopher* in the inscrip. could not belong to *Commodus*, and tf. *L. Verus* is meant, who d. in 169, for he was also named *Commodus*; (2.) the empire blessed with a lasting peace; (3.) the close of the apol. prays for the empire, that the son may receive it fr. his father as justice requires. — Ans. to 1. *philosopher* only a compliment, whether to *Verus* or *Commodus*; but *Sarmatic* could not belong to *Verus*,

Verus, who d. bef. the *Sarmatic* war, then *Verus* was never stiled *Commodus* by any contemporary author. — to 2. the peace agrees with no years so well as 176 and 177. — to 3. the close favours our sentence, viz. your imperial majesties government of the world resembles the celestial government. For as the supreme power on earth . . is committed to your majesties father and son, so the supreme power of the universe is lodged in one God, the Father and his Son the Word. Tf. he speaks to a father and a son, i. e. *Commodus* not *Verus Aurelius's* brother. — Of this apol. *Epiph.* in h. *Orig.* *Du Pin* accuses *Athenag.* of condemning 2d marriages, but he condemns not them but double ones, and tf. argues, that a man who dismisses his wife and marries another during her life is an adulterer, and continues so, tho' this dismissed wife should die.— p. 265. l. 26. he almost in terms with *Alexand. VIII.* condemns the 4th prop. int. 110.

N. 9. *Euf.* 5. c. 1, 3. tells us *Soter* d. 17. of *Aurel.* i. e. 177, and the epif. of the *Lyons* martyrs was sent by *Iren.* to *Eleutherius* or *Eleutherus* then pope,

Notes for the year 179, &c.

N. 1. *Capit. Dio* March chr. alex. *Tert.* apol. 25. *Dio* he r. 19 y. 10 or 11 d. His partly fr. *Aur.* himself, the rest fr. *Volc. Gall.* in *Av. Cass. Dio, &c.*

N. 2. *Dio, Herod.*

N. 3, 4, 5. *Western Kalend. Ang.* the king of *Gloucester Eluan* and *Medw.* p. 269. l. 32. his
E 4 subjects.

subjects. These 3 numb. are in *Bed. h. 1. c. 4.* in *Ush. Cent. Magd. Rog. de Wendov.* who are indeed divided ab. the time of the deputation, some placing it und. *Aur.* and others under *Commodus.* *State* p. 269. l. ult. *Cæs. com. 6. Xiphil. Ner. Hier. cont. Jovin. Westmon. Cressy,* l. 4. c. 11, &c.

N. 6. This y. chr. alex. (2.) *Baron. Til.* and alm. all place it und. *Commod.* (3.) writ after *Symmachus's Epiph. mens. c. 16, 17. Iren. 3. 24. Euf. 5. 8. Daniel Hier. præf. Dan. ab. 450 Philadelphus* r. for 38 y. i.e. fr. A. M. 3688 to 3726. This tranflat. was ab. 3700, to which add 450, and it will be A. M. 4150; and the præf. y. 183 is 4154.

N. 7. *Iren. 3. c. 24. Euf. 5. 20.*

N. 8. *Hier. v. i. & cont. Jov. c. 7. Tert. pall. 2. apol. 9. Euf. 2. c. 2.*

N. 9. ut sup. n. 3. of 179.

N. 10. *Euf. 5. 21. Tert. apol. 5. Hier. v. i.* What is said of his being a senator, is not in *Euf.* sup. which makes *Scalig.* say *S. Jerom* was deceived by *Rufinus's* transl. of *Euf.* — but (1.) his transl. is the same as others; (2.) *Jerom's* v. i. was writ in 392, and *Ruf.* transl. only in 400. *Euf.* in mart. had writ this saint's his. at large, as he tells us, 5. 21. and thence *S. Jerom* took it. *Perennis Lamp. Herod. 3. Dio.*

N. 11. ut sup. *Euf. chr.*

Notes for the year 190, &c.

N. 1, 2. ut sup. *Lamp. Sur. t. 7.*

N. 3. All both greeks and latins agree he d. in 192.

N. 4.

Notes upon the Second Age. 57

N. 4. *Dio. Herod.* 3. *Claro & Falc. Coss.* the next d. i. e. 193. *Clem. Alex.* 1. strom. in 194, i. e. in 192 *Æ. vulg.* see p. 353. l. 31.

N. 5, 6. *Ælius Dio Herod.* 2. — *Dio her.* 87 d. *Capit.* 2 m. 25 d. *Vict.* 80. *Didius* ut sup. on *June* the 2d.

N. 7. *Dio, Herod.* ut sup. It is very remarkable what *Spartian* says of *Pescennius*, that his voice was so strong as to be heard a mile off, if the wind was not against him.

N. 8. *Tert. ad Scap.* 4. This *Proculus* was procurator of *Evodius*, preceptor of *Ant. Caracalla Severus's* son. *Dio, Tert.* ut sup. *Bar. a.* 195.

N. 9. *Tert. præsc. fin. Epiph.* h. 54. *Theod.* h. f. l. c. 5. *Euf.* 5. c. ult. *Praxeas* ut sup. & *Tert.* in *Prax.* 1. *Pacian.* ad *Sempron.*

N. 10. *Euf.* 5. 22. 19. l. 6, 12. *Julius* and *Sotas* were bps of *Thrace*, prob. then at *Antioch*, for *Euf.* says, their subscriptions were original ones, *autographæ*.

N. 11, 12. *Euf.* 5. c. 16, 17, 18.

N. 13. *Tert. præsc. in fin. & apol.* 53. *Euf.* 5. 23, 24, 25. *Bed. de æquin. vern. Epiph.* h. 70. *Soc.* 5. 21. *Nicol.* l. ep, q. ad *Michael.* *Imp.* — *Blastus's* schism and satire ab. *Easter* were fresh motives for *Victor's* using more severity in this point than his predecessors. — *Hier.* v. i. & chr. in 196.

N. 14. *Spartian Claudius Dio.*

Notes for the year 197, &c.

N. 1. *Dio, Herod.* 3. *Spart. Capitol. &c.* This battle must have been aft. the taking of *Byzantium* in 196, and bef. taking of *Ctesiphon* in

in 198. He was named *Albinus* fr. the whiteness of his skin, which, acc. to his father's expression in his letter, exceeded the whiteness of the linnen he was born in.

N. 2. *Euf.* 5. c. 10, 11. *Hier.* v. i. *Clem. Alex.* l. 1. from.

N. 3, 4. *Clem. Alex.* from. 6. & pedag.

N. 5. *Euf.* 5. 12. l. 6, 9, 10. since *Mark*, p. 170, the 17th Bp. was *Cassian*, 18 *Publius*, 19 *Maximus*, 20 *Julian*, 21 *Cajus*, 22 *Symmachus*, 23 *Cajus II.* 24 *Julian*, 25 *Capito*, 26 *Maximus II.* 27 *Antonine*, 28 *Valens*, 29 *Diolecion*, 30 *Narcissus*. — In some bad catalogues *Maxim.* and *Cajus* both II. omitted.

N. 7. *Tert.* ad *Scap. Coss. Claud. II.* & *Aufid.* i. e. 200.

N. 8. This apolog. c. 35. was writ aft. *Albinus's* defeat, when they were still searching for those of his party, and apol. c. 5. bef. the edict against the *Christians*. Tf. writ between 197 and 201.

N. 9. He writ all these ab. this time, being a catholic as yet. As to the *Lord's prayer*, *Hil. Matth.* 5. in terms, and may be proved, bec. he ment. *Hermas* honorably quite differently fr. pudic. c. 10. *patience* c. 13. asserts the lawfulness of flying fr. persecution, and c. 1. too humble for a *Montanist* *Dresses* c. 1 and 7. *baptism* c. 10 and 20. *penance* c. 7. admits a power of absolving sins of the flesh, and apostacy aft. baptism. *Pacian.* epis. 3. *prescrip.* c. 32 and 36 (in *An.* p. 319, 320) talks of *Rome* and other things in a manner he never did aft. he was a *Montanist*: *catalogue* p. 332. no argument

Notes upon the Third Age. 59

ment of any force against it ; (2.) *S. Aug.* h. 86. says *Tert.* was a destroyer bef. he was a disciple of the *Montanists*: but he never ment. them as in the wrong except in this catal. *Ob.* in this cat. he says *Apelles* taught that *Chrift* had not the *substance of a true body*, cont. to *Tert.* carn 6. saying *Apelles* owned a *solid body in Chrift*. *Anf.* he might admit a true body bef. but not aft. his ascension, see *An.* p. 179. — but in *Tert.* sense he admitted a solid, but not a true human body: and th. *Tert.* carn. 6. whence this body if not flesh? whence flesh if not born?

Notes for the year 201, &c.

N. 1. In 197 *Severus* overcame *Albinus*, in 200 went against the *Partbians* leaving *Plautian* governor of *Rome* (*Dio, Spart.*) who began the perfec. ment. (*Ter.* apol. c. 1, 28, 35. & scorp. 1.) without any edict.

N. 2. *Sarum* church-annals, *British* chr. epit. *London* tables, *Roger Wendover*, the 2 *Matthews*, *Parif.* and *West.* together with the *Rocheſter* history, have inclined *Uſher* to fix *Lucius's* death this y. he d. ſays *M. West.* in 201 and was buried at *Glouceſter*. *Donald Boeth.* h. l. 5. *Victor* d. 10 y. governing: *Euf.* 5. 28. — 7. *Colb.* cat. give him 10 y. 2 m. only 2 of them add. 12 d.

N. 3, 4. *Euf.* 6. 2. the 10th of *Severus*. *Sulp.* 2. 45. *Orof.* 7. 17.

Notes for the year 203, &c.

N. 1, 2, 3. *Euf.* 6. c. 4, 5. *Pallad.* *Lauf.* 6. 3.

N. 4.

N. 4. *Aug.* ferm. 280, 281, 282, 283. in pf. 47. & ad *Renat.* c. 12. *Fulg.* ho. 70. *Tert.* anim. & orat. — after baptism p. 332. *Aug.* ad *Ren.* l. 1. c. 12. speaks thus: now as to *Dinocrates* S. *Perpetua*'s brother ... his history whoever writ it, did not write so as to pretend this boy of 7 years old died without baptism; for whom it is believed she at her approaching martyrdom was heard, so as to have him translated from pains to rest. — S. *Perpetua* writes this vision herself. *Aug.* de orig. anim.

N. 5. Of *Iren.* life see *Greg. Tur.* 1. 29. *Hier.* in *Isai.* 64. *Auth.* qq. *Justin.* q. 115. *Mart. Works Euf.* 5. 26. ment. 1. of knowledge, being a concise treatise ag. the *Gentiles*: 2. of apostolic truth to *Marcian*: 3. dissertations on various subjects. These and all his works were writ in *gr.* (1.) *Hier.* in *Ezech.* 36 & v. i. reckons him among the *gr.* writers; (2.) says *Du Pin*, *Euf.* *Epiph.* *Theod.* *Pbot.* *Damasc.* cited him in *gr.* and he was scarce known to the *latins*, who cited him otherwise than in the *lat.* edit. extant as *Aug.* 1. cont. *Jul.* (3.) *Iren.* 5. speaking of the number of the letters that formed the name of *Anti-christ*, says many things proper only for a *gr.* author; (4.) *Iren.* pref. says his stile could not be polite, bec. he resided among the *Celtæ*, which if he writ in *lat.* would be no reason; (5.) the stile in *lat.* barbarous, but clear and strong in the *gr.* frag. and in the 18th c. preserved by *Epiph.* h. 31. As an author he was well versed in the scripture, perfectly understood the *pagan* poets, and was thoroughly acquainted with the heretics systems and arguments. — Some faults
are

are objected to him, 1. that l. 4. 70. he says the bad angels commixed with human-kind, and 2. l. 2, 64. that our souls are immortal only by the will of God, *i.e.* by grace. To 1. many at that time were of that opin. but prob. not *Iren.* bec. (1.) l. 3. 33. he says the angels have no flesh; (2.) by angels he may mean *Seth's* sons, as he does l. 4. 30. (3.) commixed by conversation. — to 2. our souls tho' naturally immortal can be annihilated, and th. not mortal by the will of God, who alone is immortal in the sense of a necessary being.

N. 6. *Cbr. Alex. Dio. Herod.* 3. *Zoz.* 2. *Coff. Septimo II. & Libone.*

N. 7. *Tert.* cor. mil. 6. says he writ in gr. his de spectac.

N. 8, 9. *Euf.* 6. 8. & l. 5. 28. *Hier.* v. i.

N. 10. *Hier.* v. i. adv. *Ruf.* l. cont. *Helvid.* c. 1. epif. *Tit. Hilar.* in 5 *Matth. Pacian.* 3. ad *Symphron. Optat.* 3. cont. *Parmen. Aug.* h. 86. de bono vid. c. 5. *Amb.* 1. *Cor.* c. 13. *Lirin.* 23.

N. 11. See *Tert.* cited there.

N. 12. *Lact.* 1. inst. c. 11. & 5. c. 1. *Hier.* v. i. ep. ad *Magn. &c.* allow *Minucius* the author. — *Pontian S. Cyprian's* deacon and *Paul. Diac.* say *S. Cyprian* was converted by a venerable priest called *Cecilius*; now this conversion happening in 243, and his B. of the vanity of idols being in a great measure taken from *Minucius*, makes us conjecture this *Cecilius* to be the man.

N. 13. *Clem.* strom. *Euf.* 6. c. 3 and 5. Among his works lost are the *hypotoposes* in 8 b. containing opposite doctrine to his other writings, acc. to *Phot.* and are forged, corrupted,
or

62 *The Annals of the Church.*

or writ before he was a catholic; (2.) of *Easter*; (3.) of *fasting*; (4.) of *slander*; and (5.) of *patience*.

Notes for the year 208, &c.

N. 1. *Dio, Herod. Eutrop. Victor.* *Dio* says he r. 17 y. 8 m. 3 d. which falls in with *Feb. 4. 211.*

N. 2, 3, 4, 5. ut sup.

N. 6, 7. *Euf. 6. 10, 11.*

N. 8. *Tert. bap. Aug. bap. 11. c. 7, 8, 9.*

Notes for the year 217, &c.

N. 1, 2, 3. *Dio* and the other *augustan* writers. *Dio* says, he r. 6 y. 2 m. ~~No mother-in-law~~ thus *Herod. l. 4.* and *Oppian* contemporaries to be preferred to *Spartian* no contemp.

N. 4. *Euf. 6. 21 & chr. Zepherin d.* having governed 18 y. (begun) in 1 y. of *Heliogab. Cæ-jus Euf. 6. 20 & l. 2. 25. 28. Hier. v. i. Phot. 48. Africanus Euf. 1. 7 & 6. 31—del. * p. 365* and put it after *year p. 366. l. 1. year Euf. chr. Coss. M. A. Anton. & Eutych. i. c. 220.*

N. 5, 6. *Dio, Lamp. Herod. 5.*

N. 7. ut sup. *Euf. 6. 21. pictures Lamp.*

N. 8. *Lamp. act. S. Calist. Ulpian Lact. 5. c. 11, 12.* and may be gathered fr. *Ulpian l. 13. ff. de off. procons. l. 4. ff. de fam. heriscund. Martina Sur. t. 1. — 5 years Euf. 6. 21. & chr. Catal. colb. & chr. Damasc.*

N. 9. *Euf. 6. 22. Hier. v. i. Phot. 121, 214. Mabill. it. in Ital. 22. Gruter. p. 140.*

N. 10. *Euf. 6. c. 16 to 38. Hier. v. i.*

N. 11.

N. 11. ut sup. *Orig.* ep. 122. *convicted Orig.* ad amic. *Alex. Hier.* ap. 2. adv. *Ruf.* c. 5. *Ruf.* ap. *Orig.*

Notes for the year 230, &c.

N. 1. *Acta SS.* — *Lamp.*

N. 2. *Euf.* l. 6. — If we can frame a judgment of his opinions from his works now extant in the *lat.* translations (for nothing of his remains in the original *gr.* but his excellent treatises against *Celsus*, and some fragments) it is evident that he held the angels and mens minds to have been originally of the same nature, who by various turns and changes are now depressed in human flesh, and then exalted to the purity of spirits, by which means *Jacob* merited in his state of pre-existence God's love before he was born or had done any good in his human body, and *Esau* incurred his anger the same way by his demerits; that the wicked rise to be saints, and the saints and angels after infinite changes become wicked, then good again, &c. 2 peri. 8. & fin. & 3 peri. 6. as also that God gives no one efficacious grace, but to all sufficient grace alike, 3 peri. 2. He held the stars were animated with the souls of some angels, who had been less guilty than the rest; for he thought the angels were composed of souls and subtile bodies, 1 peri. 2, 7, 8. These and many other errors of the resurrection, &c. are to be found in the translation of him, and were prob. in the original; for, (1.) he has been condemned among others by the following persons: by his Bp. *Demetrius*, by S. *Peter* of *Alex.* Bp. and

and martyr (in *myſtagog.* and cited by *Juſtini-
an emp.*) by *Theoph. Alex.* (in ep. ad *Epiph.*
& in epif. ad *Hier.*) by *S. Methodius Bp. of
Tyre* (in orat. de reſur. a fragment of which is
in *Epiph. h. 64.* and in *Phot. 234*) by *Cyril* in
ep. ad *Monachos* in *Phua*, by *Epiph.* in ep. ad
Joan. Hieroſ. & in panario h. 64. by *S. Je-
rom*, epif. ad *Pammach. 1.* adv. *Ruf. c. 1. l. 2.
c. 3.* — by *S. Aug. h. c. 43. Lirin. c. 23. Iſid.
Hiſp. l. 7. orig. 5. Damasc. de hereſ. Bern.
ſerm. de verb. Orig.* — Pope *Anaſtaſius* con-
demned *Rufinus* for agreeing with *Origen*. And
Juſtinian's edict approved by ſynod V. con-
demns him in theſe words : anathema to *Origen*
. . . together with his nefarious wicked doctrine,
and to every one who holds or defends them, or
in any manner or at any time ſhall preſume to a-
bet and maintain them ; (2.) theſe opinions run
ſo conſtantly, and ſo connectedly throughout his
peri. and ſome of his other works, that we may
almost as well ſay, that the work itſelf was not
Origen's, as that theſe things had been ſoiſted
into it. The final ſalvation of the devil ſeems
indeed to be the forgery and impoſture of his
enemies, as *Orig.* in his epiſt. to his *Alexan-
drian* friends, *Ruf.* in apol. *Orig.* and *Hier.*
apol. 2. adv. *Ruf. 5.* relate at large, tho' it ſeems
naturally to flow from the principles already
mentioned ; but here we may obſerve, that the
turns and viciffitudes of devils and men, of good
and bad, &c. were not ſo univerſal according
to him, as not to admit of ſome exceptions.
For example, he ſays the ſoul of *Chriſt* was o-
riginally joined to God, ſo as never to ſeparated
from

from him, 2 peri. 3. and affirms the same of the apostles in ep. ad *Rom.* he also seems to restrain the angels power of sinning to the time before *Christs* coming (ibid.) and the devils of mending to the same period, 1 peri. where he also adds, that some were so fixed in their malice, that they were unworthy of being re-instated. Now, says he, 3 peri. 6. If any of those orders who act under the dominion of the devil . . may in future ages by the free-will that is in them be converted to goodness; or that their inveterate malice by custom be converted into nature, do you reader examine and see if . . that part is totally excluded from the final unity, &c. — From whence I think, that *Origen* did not hold the final salvation of the devil assertively; there is indeed a place in the same c. that inclines to this sentiment, but perhaps that place might be one of those which were intruded into his writings, unless he speaks of some devil that had not sinned so much, as the others whose malice was inveterate, &c. — It is prob. he retracted his errors, (1.) bec. he offered his confession of faith to pope *Fabian*, *Euf.* 6. c. 6. (2.) he distinguished these opinions from points of faith, 2 peri. 21. (3.) *S. Epiph.* was for condemning not *Origen* but his writings (*Greg. Alex. vit. Chryf.*) (4.) *Theotimus* Bp. in *Syria*, renowned for sanctity (*Soc.* 6. c. 12.) asserts, that *Origen* died piously; (5.) *Orig. dial. adv. Marcion*, holds the catholic doctrine of the resurrection: a fragment of which dialogue is in the 3d part of the *Philocalia*. One may add (6.) that he in many places allows of hell's eternal

66 *The Annals of the Church.*

nal fire ; but this proves little, because he did not allow that eternal fire to torment eternally, except perhaps the devil and suicides ; for these last are also excepted in the com. on *Job* attributed to him, tho' writ by a later author.

N. 3. *Greg. Thaum.* in paneg. *Orig. Greg. Niss.* v. *Thaum.* *Euf.* 6. 30. — *Demetrius Euf.* 6. 26, 28. *Ammonius Porphyr.* v. *Plotini Euf.* 6. 19. *Phot.* 214. in *Hierocles* ; *Til.* t. 3. p. 2. *Tatian's Diatessaron* refected the genealogies of *Christ*, but the concord or harmony of the 4 gospels, which *Baron. Til. Du Pin* think to be *Ammonius's*, have these genealogies entire. His harmony of the old and new scripture, as also of the platonic and peripatetic philosophy, are no longer extant. *Groundless Euf.* 6. 19. *Hier.* v. i.

N. 4. *Herod.* 6. *Lampr.*

N. 5. *Herod.* sup. *Capit.* &c. *Firm.* ap. *Cyp.* ep. 75. *Euf.* 6. c. 28. *Tert.* cor. mil.

N. 6. *Severo & Quinti. Coss.* i. e. 235. Here, says *Til. Bucherius's* pontifical begins to be accurate. In fine, as to *Pontian's* death in 235 and *Anterus's* in 236. *Baron. Til. Pagi*, &c. agree. *Barbara Baron.* ad mart. We have no acts of hers writ in the same age.

N. 7. *Orig.* exh. mart. *Hier.* v. i. *Euf.* 6. 28, 29.

Notes for the year 237, &c.

N. 1, 2. *Capit. Herod.* — This emp. finished 3 y. reign (*Herod.* 7. *Euf.* chr.) and saw 4 consulships, says *Cassidor.* *Gigantic Ælius Cordus* tells us, says *Capit.* that he was 8 foot and
alm.

alm. an half high : his hand so big, that his wife's bracelet for her arm made him but a ring for his thumb. — It is certain *Maximin* often drank 8 amphors of wine in a day, and eat 40, or as *Cordus* says, 60 pounds of flesh. *Capit.* who has this *n.* and next.

N. 3, 4. *Herod.* in the very last words of his hist. says, *Gordian* when he was almost 13 y. old was declared emp. which was last y. Inconveniencies *Gord.* in epist. ad *Misuth.* ap. *Capit.* *Sabinian* and all to *n.* 5. in *Capit.* but as to the distinction of the years, we know *Misitheus's* death happened in 243, because as *Capit.* tells us, it was *Arian* and *Papus Coss.* and *Gordian's* in 244, from 2 laws of his, 1. of *Jan.* 6. and the other *Jan.* 13. and from 2 laws of *Philip's*, 1. *March* 14. the other *March* 31. which laws are in *Cod. Just.* signed *Peregr.* & *Æmil. Coss.*

N. 5. *Æt. S. Fab.* *Privatus Cyp.* ep. 55 & 30. *Baron.* ad a. 242. n. 2, 3. *Til. t.* 3. p. 2. pag. 224. prove that he was condemned under *Fabian.* *Beryllus Euf.* 6. 33.

N. 6. Of *Greg.* ordination and creed, see *Greg. Niss.* vit. *Tbau.* *Basil.* de spir. *Hier.* v. i. he must be made bp. aft. he took leave of *Origen* in 239, and bef. the *Decian* persec. of 250 or 251.

N. 7. *Capit.* *Christian Euf.* chr. expressly calls him the first *Christian Roman* emperor: in hist. 6. 34. relates his undergoing penance, as does also *Chrysf.* in gent. de *Babyla.* (2.) *Dion. Alex.* ap. *Euf.* 7. 10. says *Valerian* was more favorable to the *Christians* than the emperors

68 *The Annals of the Church.*

who were openly *Xtians* themselves, which must be the 2 *Philips* father and son. (3.) *Hier.* v. i. *Origen* writ to *Philip* the first *Xtian* *Rom.* emp. and *Euf.* 6. 36. (4.) *Lir.* 1. 23. *Orof.* 7. 20, 28. *Jornand.* c. 16. and most of the gr. writers, as *Syncel.* *Cedren.* *Zonar.* *Niceph.* &c. on this point, see *Til. E.* t. 3. p. 2. pag. 815. — *Pagi* and others object, (1.) that *Laët.* 1. inst. 1. *Sulp. Theod.* 5. 39. *Amb.* obit. *Theodos.* make *Constantine* the first christ. emp. (2.) his medal of 247 is with the inscription of *Divus*; his sacrifices, &c. far from a christ. who had newly entered the station of a penitent. Answ. to 1. first christ. emp. who acknowledged himself such by edicts, laws, &c. to 2. *Divus* is on *Constantine's* medal too. — he could not hinder the sacrifices, but as *Orof.* l. 7. notes, he would not be present at them. *Fleury* says, that tho' he accepted he had not performed his penance. — *Kerkerdere* in apoc. brings many plausible arguments to prove, that it was *Philip* the son, and not the father, who underwent penance, &c. but they have not force enough to persuade us from believing a history so well asserted as that of the father's penance, &c.

N. 8. *Æ.* V. 247 acc. to *Varro's* and 248 acc. to *Cato's* computation is the thousandth y. U.C. *Capit.* says they were *Philip II.* and *Phil. Coss.* i. e. 247. — *Til.* says, some medals mark *Phil. III.* and *Phil. II. Coss.* for the secular games; which may well be, for they began *Ap.* 23. 247, and ended *Ap.* 23. 248. So that they marked *Jan.* 1. 248, when the donative was given during the sec. games.

Notes

Notes for the year 248, &c.

N. 1. *Euf.* 6. 37. says *Heraclas* d. in 247. the see was vacant a y. ac. to chr. ori. and chr. *Hier.* exprefs for 248. family chr. ori. *Euf.* 7. 11. post med. books *Euf.* & chr. *Ath.* de *Dio. Basil.* can. same y. *Cyp.* ep. 55. says he had been then 4 y. bp: but all agree, says *Til.* that that ep. was writ in the 2d y. of *Cornelius*, i.e. 252. — *Pont.* v. *Cyp.* *Lact.* 5. inst. 1. *Hier.* v. i. *Cyp.* ep. 2.

N. 2. *Cyp.* ep. 66. the precise time is unknown, but we may conjecture this C. was held in the peace of the church under *Philip.* *Til.* thinks it was in 249.

N. 3. *Dion. Alex.* ap. *Euf.* 6. 41.

N. 4. It is hard to determine the y. of *Philip's* death. *Euf.* 6. 39. *Epiph.* chr. *Alex.* chr. *Nicep.* *Orof.* *Eutych.* *Abulfar.* give him 7 y. begun in 244. — Both the *Victors*, *Eutrop.* and *Zonar.* 5 y. and half. There is a law of *Philip's* of *Octob.* 15. 249. in cod. *Just.* 6. and a law of *Decius*, *Oct.* 19. 249. It is certain fr. chr. *Damas.* that *S. Fabian* suffered at *Rome Jan.* 20. 250 under *Decius*: fr. whence it follows that *Philip* d. betwixt *Oct.* 15. 249 and *Jan.* 20. 250. In this uncertainty, with the moderns we put it in 249.

N. 5. *Dion. Alex.* ap. *Euf.* 6. 41, 42. Besides Some, *Cyp.* ep. 55. observes, did not deny their faith, but gave money not to sacrifice, nor renounce their faith; but in such a manner as to stand suspected of it, and their crime *S. Cyp.* reckons less than adultery. Others denied the

faith privately but did not sacrifice, and these, says *Cyp. ep. 68* & *de laps.* were worse than adulterers. Besides these were the *Vedtigales*, who professed *Christ* publicly, and paid money not to be prosecuted, which was always esteemed lawful.

N. 6. *Dion. Alex. ap. Euf. 6. 41, 42.* where having recounted n. 3. which happened under *Philip* a y. bef. the edict, he ment. here what hap. under *Decius*. *Fabian Act. Euf. 6. 39,* & *Cyp. ep. 16,* who writing to the *Roman* clergy ment. no *Cornelius* nor *Novatian*, and *Pagi* proves this vacancy in 250 fr. the letters of the *Rom. clergy* writ bef. *August.*—p. 402. l. 7. aft. *virginity* put in *Abdon* now l. 24.

N. 7. *Hier. v. Pauli.*

N. 8. *Euf. 6. 39. Epiph. mens. 18 & h. 64.* But when *Epiph. h. 64. Justinian emp. tr. adv. Orig.* approved by synod V. *Leont. sect. act. 10. Nemes. a christ. philos. and bp. ho. de nat. c. 30. Nicet. 4. thesaur. orth. fid. her. 31. Anas. Bib. ad a. 244. Niceph. 5. 32. Zonar. 2. Glycas p. 3. annal. three y. Euf. 7. 1. he d. at 70 und. Gallus.*

N. 9. *Orig. in loc. cit. errors* see n. 2. of 230. and add that 5 & 8. cont. *Cels.* he favours the *Arians* acc. to *Hier. ep. ad Avit. Epiph. h. 64. & in ep. ad Joan. Jeros. & D. T. 1. p. q. 34. a. 1. ad 1.*

N. 10. *Niss. v. Thau. preserve chr. Hier. & Theoph. Jerus. and Euf. 6. c. 39, 40. Philost. 6. 8. Chrys. t. 1. de Bab.*

N. 11. Her acts *gr. and lat. und. Decius, S. Adhelm* of the 7th age and *Metbodius* of the 9th,

9th, the ancientest auth. we have for this. *Reparata* act. marty. *Ufuar.* & *Adon.* 8 Oct. *Bolland. Mar.* t. 2. p. 34.

N. 12. *Euf.* 4. 15. but mistook the time, thinking *Polycarp's* martyrdom and that together, bec. it was in the same b. of *Smyrna* martyrs: but it hap. und. *Decius* as the authentic acts ap. *Til.* t. 3. p. 2. relate,

N. 13. Act. auth. ap. *Til.* t. 3. p. 330.

N. 14. *Cyp.* ox. ep. 22, 38, 39, 40.

N. 15. ox. ep. 5, 12, — *Pamel.* 9, 37.

N. 16. *Cyp.* ox. ep. 14, 15, 16, 17. *Pam.* 6, 11, 10, 12. *Hourners Bas.* ep. ad *Amphil.* can. 56. *Chryf.* ho. 17. in *Matth.* *Hearers Bas.* can. 22. *Gr. Thau.* can. ult. ep. can. *Niss.* ep. can. ad *Melit.* episc. *Prostrate C. Carth.* IV. c. 80. *Tolet.* II. c. 11. *Aug.* 3. bap. c. 16. *C. Agath.* c. 60. *Epaon.* c. 29. *Soz.* 7. 16. *Chryf.* ho. 3. ad *Ephes.* *Consistent Gr. Thau. Bas.* &c. ut sup. Hence *C. Ancyr.* c. 4. orders they should be one y. among the hearers, 3 y. prostrate, communicate in prayers one y. and then come to the degree of perfection, and can. 5. let them communicate without the oblation. *Sometimes the deacon Cyp.* ox. ep. 18. tf. no sacramental absolution; which was never refused to death-bed penitents, as, among others, *Card. Capisucchi* qu. selec. evidently proves.

N. 17. *Cyp.* ep. 18 to 23. *His part* ep. 28. *Novatian* ep. 30. 55. *Cajus* ep. 34. 38, 39, 40.

Notes for the year 251.

N. 1. *Cyp.* ep. 41, 42, 43, 52.

N. 2. ep. 55. elected., when a tyrant could have sooner borne a contending rival for the empire than a bp. at Rome; which was under *Decius* and generally supposed to be in *June*. *person* ep. 55. *Novatus* ep. 55. 44, 45. *Euf.* 6. 13.

N. 3. *Euf.* 6. 44, 45. *Fabius d.* *Euf.* chr. 253. *Writ Euf.* 6. ult.

N. 4. *Cyp.* ep. 45, 48. *Cornel. ap. Cyp.* 49, 50. *Trophymus Cyp.* ep. 55.

N. 5. ep. 52. 49.

N. 6. *Pollio*: he d. *Oct.* 27. 251, that y. the 2 *Decii Coss.* and next y. *Gall.* and *Voluf.* -- *Til. E.* t. 3. p. 2. pag. 599. proves from the medals of *Goltz.* and *Toin.* that he began his 3d y. *Victor* says, he r. 30 m. *Eutrop.* 2 y. Tf.—*Euf.* and *Cassiod.* chr. say, one y. 3 m. prob. a mistake for 2 y. 3 m.

N. 7, 8. de laps. & un. eccl. as cit. here.

Notes for the year 252, &c.

N. 1. *Cyp.* ep. 55.

N. 2. ep. 56, 57, 64. — 66 bps. in the title of the ep.

N. 3, 4. ep. 59. 57.

N. 5. *Niss.* v. *Thau.* *Eutrop.* *Euf.* chr. *Pomp. Let.* in *Gal.* & *Vol. Pont.* v. *Cyp.* — *Cyp.* mortal.

N. 6. *Cyp.* ep. 60. *Act. Corn. Ado, Bed. Anast.* — *Hier.* v. i. says: *Cornel. bp. of Rome,* to whom 8 letters of *Cyprian* are extant. . gov. the church 2 y. (beg. i. e. fr. *June* 252 to *Sep.* 14. 253) und. *Gall.* and *Vol.* He being crowned

ed with mart. *Lucius* f. him. a second *Cyp. ep.* 61. 76. *March Euf.* 7. 2. chr. 254 *Cal. Rom. Buch. &c.*

N. 7. In begin, of this *n.* read: *Cornelius* and *Lucius's* deaths were soon—Of *Gallus's* perfec. *Dion. Al. ap. Euf.* 7. 1. for his qualities all the *augustan* writers: the y. of his death is much disputed, *Cassiodor. & Prosp.* chr. *Epiph. mens. Jorrand.* and *Zonaras* give him some more, but none less than 2 y. and 4 m. reign, and th. he must have d. in 254. (2.) 2 medals ap. *Goltz.* p. 110. *Occo. Baron.* 257, n. 1. make for 254. — For 253 are *Eutrop.* 9. killed bef. 2 y. r. finished. *Victor: Gallus* and *Emilian* 2. y. *Euf.* 7. 10. and *Oros.* 7. scarce 2 y. *Dexip.* ap. *Synce.* p. 166. r. 18 m. (2.) *Valerian* and *Gallien* were *Coss.* of 254, which is an honor never granted to father and son unless they were emperors; (3.) the medals of *Mediobarbus* are proofs for y. 253. *Postilian* was *Decius's* 2d son, his eldest *Herennius* being slain with him.

N. 8. *Dion. Al. ap. Euf.* 7. 10. *Niss.* v. *Thau.* *Water Cyp.* ep. 63.

N. 9. *Cyp. ep.* 2.

Notes for the year 254, &c.

N. 1. *Cyp. ep.* 67, 68.

N. 2. *Euf.* 7. 3. *Aug.* 2. *bap.* c. 8. *Cyp. ep.* 69, 70, 71. — 2d *syned ep.* 72, 73, 74. *Firmil.* ap. *Cyp. ep.* 75.

N. 3. *Hier.* v. i. *Euf.* 7. 4, 5. *Effect Aug.* 5. *bap.* 25. *Stephen* thought to abstain from their communion .. but .. being endowed with large bowels of charity, remained in unity with them

them that were of a different opinion. And thus, tho' moved against each other .. the peace of *Xt* conquered in their hearts, so that no mischief of schism rose between them; (2.) the same has *Cyp. ep. 73. ad Jub.* (3.) *Dion. Alex. ap. Eus. 7.5.* tho' of *Cyp.* opin. always held communion with the see of *Rome*; (4.) *Firmilian* did also: and as such was present at the *Antioch C.* in 264, and praised in the synodical letter of *Antioch II. C.* in 270, as a person of *B. memory*. It is true, *Firmilian* in *ep. ad Cyp.* seems to say the contrary, but then we are to consider he was borne away by his passion to give too easy a faith to hear-says. *Discipline Cyp. ad Jub. & in C. Carthag.* If *S. Cyprian* had judged it a doctrinal matter, he would never have opened his council by telling the 87 bps, that the question before them was not of such a nature, as that communion should be broke for it on one side or the other; and that in this every bp. was master of his own conduct. He thought it more prudent indeed to have the persons baptised by heretics baptised in the church, because the baptism out of the church was not a saving one (as the suffrages 25th, 27th, 34th, 39th, 40th, 48th, 55th, 80th, declare) nor lawful (as suff. 36, 46, 51, 62, 64, 74, 75, 77, speak) but did not deny that the imposition of hands by catholics gave grace to such baptised. Accordingly *Sedatus* of *Thuburbo*, suffrage 18, says: 'Wherefore, as far as we can
' proceed in this matter, without breach of
' peace, we should use our best endeavours, that
' no one who has been tainted with heresy, and
' thence

‘ thence received his baptism should decline the
 ‘ receiving the only true baptism of the church.’
 And *Cecilius of Bilta*, suff. 1. complains of the
 times, which forced as it were the church to ad-
 mit persons not baptised (*i. e.* in the church)
 to communion. Then *Geminus of Furni*, suff.

59. ‘ Tho’ some of our colleagues may if they
 ‘ please give away their own privilege, yet we
 ‘ cannot consent they should dispose of ours . . .
 ‘ and therefore I am for remaining in our for-
 ‘ mer sentence, and for baptising those who
 ‘ come over to us from heretics.’ Then *Felix*
of Amaccura, suff. 33. — ‘ from whence (*i. e.*
 ‘ from scripture) I not only contend, that he-
 ‘ retics, .. but that even those who pretend to
 ‘ have received baptism among schismatics,
 ‘ should receive their baptism in the church.’

Then the reception of persons (who had re-
 ceived baptism from schismatics and were recon-
 ciled to their own church) to communion, if
 they accidentally came to *S. Cyprian’s* church,
 &c. together with what we have already men-
 tioned, shew clearly that they thought this on-
 ly a matter of discipline; see *Dion. Alex.* ep.
 ad *Sixt. Rom.* ap. *Euf.* 7. c. 9. *Cyp.* ad *Jub.*
 &c. — And in matters of discipline they thought
 every church was at liberty of using its own.
presume Hier. con. *Lucif.* c. 8. those very bps
 who enacted with him (*i. e.* *Cyprian*) the re-
 baptismation of heretics, went back to their an-
 cient custom, and put out a new decree. *Aug.*
 2. *bas.* 4. & ep. 93. thinks *S. Cyprian* retracted.
Dion. Al. ap. *Euf.* 7. 9. changed his sentence,
 and c. 5. mentions the universal agreement of
 the

76 *The Annals of the Church.*

the church which would not prob. have been, had the *Easterns* and *Africans* continued in their opinion.

N. 4. *Dion. Alex.* ap. *Euf.* 7. 10. act. S. *Steph.* Kal. *Bucher.* *Lir.* com.

N. 5. Act. sinc. v. *Til.* t. 4. p. 2. pag. 18. & 340.

N. 6, 7. *Dion. Al.* ap. *Euf.* 7. c. 11, 6, 7, 8. *Cyprian* ep. 76. act. *Cyp.* *Pont.* v. *Cyp.* —

N. 7. ep. 76.

Notes for the year 258, &c.

N. 1. *Cyp.* ep. 80. *Laurence Amb.* off. 1. c. 41. l. 2. c. 28. *Aug.* ferm. 302, 303, 304, 305. & ho. 72. in *Jo.* *Prud.* h. 2. *Leo* ser. 83. *Cbrysol.* ser. 135.

N. 2, 3. *Aug.* ser. 273. ~~White~~ *Aug.* ser. 112. *Prud.* h. 13. *Cyprian* *Pont.* v. *Cyp.* act. *Cyp.* martyred *Tusco* & *Basso* *Coss.* i. c. 258. Of his writings see them as cited; and *Hier.* ep. 14. *Aug.* 4. doc. *chrif.* 14. *Laët.* 5. 1. mistakes *Naz.* or. *Cyp.* *Phot.* cod. 183. *Eudo.* carm. *Cyp.*

N. 4, 5. *Boll.* 24 *Feb.* act. sinc. *Til.* says, the acts of these saints, and of *James* and *Marian* (n. 6.) are very certain.

N. 6. *Austin* ser. 284. *Maxima* *Mar.* R. *Jul.* 30. *Digna* *Baron* 22 *Sep.* *Saturninus* act. sinc. *Mart.* *Fructuosus* act. sinc. *Aug.* ser. 373. *Prud.* perist. 6.

N. 7. *Laët.* pers. 5. *Poll.* *Viët.* *Agath.* *Valer.* *Eutrop.* *Constant.* imp. or. ad cæt. sanct. *Zof.* 1. *Dion. Al.* ap. *Euf.* 7. c. 10. 13.

N. 8. *Euf.* 7. c. 15, 16 17, 18.

Notes

Notes for the year 261, &c.

N. 1. *Pollio Christianity* Sox. 2. c. 6. *Philost.* 2. c. 5. *Basil.* ep. 38.

N. 2. *Dion. Al.* ap. *Euseb.* 7. c. 21, 22. *Pollio, Eumen.* paneg. *Constant.*

N. 3. *Athanas.* de *Dion.* *Euseb.* 7. c. 26. *Basil.* ep. 41. can. *Amphil.* & sp. sanc. 29.

N. 4. *Euseb.* 7. 24.

N. 5. in 260 chr. *Euseb.* & *Hier.* Denied *Epiph.* h. 65. *Garner.* from *Mercator* t. 2. p. 309. shews he acknowledged 2 *hypotheses* in the Son, and but one divine person in the Trinity : of which *Witasse* de trin. a pag. 47 ad 53. So that the Father, the Son as God, and the H. Ghost were one person, but the person of the Son (that is, one of the persons) was mere man, and thus *Paul* was a fore-runner of *Nestorius.* of *Rome*, ' There were, says *Athanas.* de synod. ' 2 bps named *Denis*, one of *Rome* and the other of *Alexandria*, now when they had accused the *Alexandrian* to the *Roman Bp.* as if he had said, that the Son was the work of and not consubstantial to the Father, a synod held at *Rome* disapproved (this doctrine) and the *Roman Bp.* writ to his name-fake, &c. ib. — A synod *Euseb.* 7. c. 27. *Hier.* v. i. *Denis* d. during the C. in the 12th y. of *Gallien*, the 17th of his episcopate, i. e. in 264. Some writers affirm, that this C. of *Antioch* condemned the term *omoousios* or consubstantial in the sense of *Paul* of *Samosata*, but *Paul* never admitted this term, and S *Denis* was so far from condemning it, that he declares in his letter to the pope,

pope, that he held the consubstantiality tho' he had not made use of the term ; moreover in another epist. ap. *Baron.* a. 265, n. 5. he has the very expression ; I know some critics call this last letter in question, which makes me not insist upon it, tho' their motives for denying it do not seem to me very cogent ; be that as it will, what I have asserted is pretty plain from *S. Athanasius*, as *Bull Nic.* fid. p. 31, 32, &c. and *Witasse* from p. 604 to 610 prove. — Besides his theological works, *Eus.* prep. ev. extracts the 5 last chapters out of *S. Denis's B.* of nature, in which he confutes many philosophical opinions, and handles smartly with *Aristotle*, those persons who pretend that their senses were of no use in philosophy ; *Died Eus.* 7. 28.

N. 6. *Eus.* 7. 28. *Athanasius* ad solit. *Theod.* 2. h. f. *Zenobia's* character fr. *Pollio*.

N. 7. aft. *Antioch C.* we hear no more of *Gregory*, perhaps he might live till 270, for the rest see *Niss.* v. *Thau.* *Bas.* sp. sanc. *Hier.* v. i. *Theod.* 2. c. 8. *Soc.* 4. c. 27. *Soz.* 7. c. 27. — No one doubts, says *Du Pin*, of the genuineness of his canon. letter ; but *Morinus* thinks the 11th can. only added by way of explication. *Alex.* t. 3. p. 374, judges that part also belonging to the can.

N. 8, 9. *Paulin.* carm. 19 & aliis *Bolland.* 14. *Jan.* *Aug.* cur. m. c. 16. ep. 137. — there is no certainty when he d. *Til.* thinks ab. this time.

Notes for the year 268, &c.

N. 1. *Poll.* *Zof.* *Zon.* *March Eus.* chr. 268. *Vic.* *Patern.* & *Marin.* *Goff.*

N. 2.

Notes upon the Third Age. 79

N. 2. *Poll. &c. Died Antioch. & Orsit. Coss.* i. e. 270. *brother Vopisc. &c. Denis* when the C. of *Antioch* writ to him next y. *Felix* his success. received it, *Euf.* 7. 30.

N. 3. *Euf.* 7. 30. *Athan. sol. Theod.* 2. h. f. *De tho'* this could not be before *Zenobia's* first defeat, which was in 272.

N. 4. *Poll. Vopisc. Decrees Euf.* 7. 30. *Aug.* 18. civ. 32. *Lac. perf.* 6.—p. 506. l. 8. r. *Gregory of Nazianzum. pens Bas. div.* 26. *Naz.* or. 43. *Act. mart. Felix* all agree he d. in 274.

N. 5, 6. *Euf. Lac. Vopisc. &c.* ut sup. *Tacitus* was consul as emp. in 276 when he d.

N. 7, 8. *Vopisc. Manes* began und. *Probus. Leo* pent. ferm. 72. *Hier. chr. Euf.* 7. 31. the rest in *Cyr. cat.* 6. *Hier. v. i. Epiph. h.* 66. & mens. 20. *Soc. i.* 22. *Philast. apocr. c.* 40. *Aug. mor. Man.* 5. conf. 10. h. 46. 20 cont. *Faus.* c. 6, 7. de util. cred. c. 1. — N. 9. *Vopisc.*

Notes for the year 281, &c.

N. 1. All in *Vopisc.* only he gives *Probus* but 5 y. and so d. in 281. But he was consul in 282, and *tf. Juli. Cæs.* gives him 7 (unfinished) y. *Eutrop. Euf. chr. Oros.* 6 y. 4 m.

N. 2, 3. *Vopisc. Eutychian* all agree he d. *Caro & Garino Coss.* i. e. 283.

N. 4, 5. *Vopisc. Eutrop. Euf. chr.* 284. the y. also proved by a law in cod. *Just. dat. id.* oct. imp. *Dioc.* and bec. the *Dioclesian æra* or of martyrs began this y.

N. 6. *Æt Fast. Idac. Baron. Pagi, Til.* and all agree here. *persecution* it was chiefly in the west (for it did not rage in the east till afterwards,

wards, acc. to *Euf.* 8. c. 12) of which *Bed.* t. 3. & *Baron.* 286. n. 31.

N. 7. Act. *Sebast.* antiq. which *Bolland.* thinks writ by S. *Ambrose*.

N. 8. Act. *Gen.* sinc. *Ado Aug.* 25.

N. 9. Act. S. *Jan.* exscrip. a *Joan.* diac. eccl. *Neapol.* a. 895 ex antiquiore hist.

N. 10. S. *Eucherius* Bp. of *Lyons*, who writ about 150 years after their martyrdom recounts this history: the particularities of which *Theodore* Bp. of *Ostodurum* (who was present at the C. of *Aquileia* in 381, and might have had them from eye-witnesses) told *Isaac* an holy Bp. of *Geneva*.

N. 11. Act. S. *Isid.* *Pierius Euf.* 7. c. ult. *Hier.* v. i. but chiefly *Phot.* cod. 119, who says he suffered martyrdom, but S. *Jerom*, that after many sufferings, he lived the rest of his life at *Rome*. *Anthogenes Basil.* spir. sanc. 29.

N. 12. *Gild.* excid. *Brit.* c. 7, 8. *Bed.* 1. hist. c. 4, 7. Martyr. *Bed.* *Ad. Usu. Ang. Uff.* 1. brit.

Notes for the year 287, &c.

N. 1. *Eutrop.* 9. and *augustan* scrip.

N. 2, 3. Act. ap. *Boll.* *Cosmas* act. emend. v. *Baron.* y. 285. their (and *Sebastian's*) names in the can. of the mass. *Theod.* ep. 133. *Procop.* ædif. *Just.* 6. *Marcus* act. *Seb.* v. n. 7. 281. *Amb.* pf. 118. ment. *Sebast.* as an illustrious mart.

N. 4. *March Pith.* coll. leg. tit. 15. p. 147. *Pierax Epiph.* h. 67, 98. *Athan.* syn. p. 885. *Hil.* trin. 6.

N. 5. *Aug.* scrip. adopted all agree with *Idac.* *Eumenes* the orator, *Lact.* pers. 35. that this adoption

adoption was the 1. of *March*. *Laët.* is positive to the year, by placing the *Vicennalia* in 312. *Galer.* VIII. and *Maximin.* II. *Coff.* It was aft. *Apr.* 1. 292. bec. *Mamert.* in his panegyric of that day does not ment. this adoption. *Viët.* says, *Constantius* and *Galerius* were 13 y. fimple *Cefars*; but they were made emperors in 305, acc. to *Laët.* perf. 17. *Alliance Eutrop.* l. 9. & *aug.* fcr. *Euf.* chr. 292. *British* (1.) *Eumenes* pan. 9. fpeaking to *Constantine* fays: Now, O *Britain*, you are more bleft than all other lands, fince you the firft (of them) beheld *Constantine Cefar* .. he (i. e. *Constantius* *Constantine's* father) refcued the *Britons* from flavery, but you (i. e. *Constantine*) have made them noble, by taking your rife from thence. He goes on with a multitude of things in praife of *Britain*, which would be altogether impertinent if *Constantine* had not been a *Briton*. — *Helen's* life writ in the *Anglo-Saxon* tongue about y. 940, with a numerous company of other writers, affirm fhe was a *Briton*. — *Constantius Porphyrogenitus* emperor fays fhe was a *Frank*, but *Alford* year 257, fhews that name fometimes is applied to the *Britons*. — No one doubted of the truth of this affertion till *Cedrenus* and *Nicephorus*, two grecian fabulous writers of the 11th and 14th ages, writ that fhe was born at *Drepani* in *Bitbynia*; but fince that, fome moderns bring *Julius Firmicus* another panegyriſt, who writ under *Constantius Constantine's* fon, affigning *Naiſus* now *Niffa*, for *Constantine's* birth. But *Camden*, *Alford*, &c. prove this *Firmicus* corrupted. — *Cedrenus* not content to rob our ifland of *Helen* and *Constantine*, would

also rob *Helen* of her honor, by telling the following story: *Constantius*, *Claudius* the second's son's son, was sent ambassador by *Dioclesian* to *Persia*, and at *Drepani* in *Bithynia* had this *Helen* prostituted to him by her father his inn-keeper, giving this mistress of his the royal purple cloak, by whom he begot *Constantine*, who was made *Cesar* in the 4th y. of *Dioclesian*.— In this story I mark (1.) that *Constantius* was not *Claudius* II. son's son, but the son of *Crispus*'s daughter, which *Crispus* was *Claudius*'s brother as all the *aug.* writers say, (2.) what authority had an ambassador to give the royal purple? (3.) *Constantine* according to this could not be born before the 1. y. of *Dioclesian* 286, whereas *Euf. Viët. &c.* put his birth before the y. 270. Besides had *Helen* been only a prostitute, there would have been no necessity of putting her off in order to marry *Theodora*. *Cajus* chr. *Damasc.* *Anast. Bed. Usq. Ado*, in mart. *Pont. Bucher.* assigns to him 12 y. 4 m. and 7 d.

N. 6. *Euf.* 1. v. *Conf.* 9; 10. l. 2. c. 28. *Soz.* 1. c. 6. this year *Euf.* & *Prosp.* chr. in 15th of *Diocles.* i. e. begun, but finished in 305. *Panvin.* in fast. Sur. *Jan.* 1.

N. 7. *Orig.* acts 30 Oct. acc. to *Bar. & Til. Prud.* de M. names him the glory of *Tangiers*.

N. 8. *Died Euf.* chr. 298 & h. 7. c. 32. *Theonas* ib. *letter spicil.* t. 12. p. 545.

The End of the Notes of the first Volume.


T H E



THE
ANNALS
OF THE
CHURCH.

NOTES upon the Second VOLUME.

Notes for the year 301, &c.

N. 1.  *E R T.* apol. c. ult. *Lact.* perf. 9, 11. *Euf.* 8. c. 1.

N. 2. *Mabil.* in museo *Ital.* fr. anc. MSS. See *Til.* i. 5. p. 1. a p. 18 ad 28.

N. 3. *Euf.* 8. c. 1. only he seems to speak too generally both of the peace of the church and the liberty of church-men, which did not extend to the *West*; where were abundance of martyrs already described. *Of a God Vic. Eutr.* *Hier. chr. Zon.* another *Euf.* 2. v. *Conf.* 50; 51. *Emperors Lac.* perf. 10, 11.

G 2

Notes

Notes for the year 303.

N. 1, 2. *Laët.* perf. 12, 13. *Euf.* 8. c. 5. *Laët.* says the edicts were published *Feb.* 23. *Euf.* 8. c. 2. a little before the passion, in *Dyffros*, which m. the *Romans* call *March*, speaking of the other cities of the *East*: but in the proconsular *Thibara* of *Africa*, they were only affixed the 5. of *June*. *Churches Euf.* chr. *Theod.* 5. c. 39. *Arnob.* l. 3. p. 46. l. 1. p. 11. *Hier.* v. i. & chr.

N. 3. *Hier.* v. i. ep. 13 & 83. *Laët.* 5. inf. *Euf.* adv. *Hieroc.* lost 8 b. of letters, 2 b. to *Afclepiades*, *Symposium* or travels fr. *Africa*. *Hier.* v. i. ~~Deaths~~ *Hier.* v. i. assures he writ of *persecution*, which b. is thought by most critics to be the same which *Baluzius* published in 1679, from a M.S. of 800 years old (which, says *Til.* I do not think any one can doubt being a true work of *Laëtantius*) and reprinted at *Oxford* in 1680. *Gross errors Arnob.* tho' he held the souls of the good enjoyed an happy immortality, and (l. 4. p. ult. saying: why do you so barbarously destroy our meeting-places, where the highest God is worshipped, where peace and pardon are implored for all; for the magistrates, the armies, the king; our friends and enemies, living and dead) allows some yet not blessed to live aft. death, yet l. 2. he holds the souls of the wicked mortal. Some moderns also tax him with *Socinianism*, and that for no other reas. but bec. he says God is unbegotten, tho' he clearly explicates himself by shewing that he is not begot by the commixtion of sexes, like the heathen gods. And in his l. 1. p. 12. answering

answering the heathens objections, that the *Christians* adored a crucified man, he says: supposing this true, .. yet for so many excellent gifts derived to us from him, he ought (in your stile) to be called a God. But since he is certainly God, and that without the least doubt, do you think we will deny, that he is to the utmost worshipped by us. .. But then, says one, is *Christ* God? We answer he is God, and God of our most inmost powers. — And must not he, who is the greatest of all imaginable things be worshipped with the worship of divinity? — p. 14. *Christ* assisted the good and the evil .. This is peculiar and proper to God. *Lact.* errors are (1.) that fr. a carnal commerce of angels and women, proceeded demons of a middle nature; (2.) millenarism; and (3.) the confining the world's duration to ab. 200 y. — Besides this, the *Socinians* pretend he favours them in these words, l. 2. c. 8. *Sicut mater sine exemplo genuit autorem suum, sic ineffabiliter pater genuisse credendus est coeternum. De matre natus qui ante jam fuit; de patre qui aliquando non fuit.* But this last sentence is not in the 8 best MSS. of the *Vatican*, but inserted in a few MSS. by some blundering *Arian*; who just after *Lact.* had said the Son was co-eternal with the Father, makes him in the very same breath, say that once he was not. It has no manner of sense in it, and to make any we must either read *defuit* in place of *fuit*; or *ante* instead of *aliquando*, or barbarously explicate *aliquando* for an *aliquandeity* of origin and not duration, *Lact.* expresses himself clearly l. 4. c. 29. thus:

86 *The Annals of the Church.*

Some one perhaps may ask how, since we say we worship one God .. we assert the Father God and the Son God .. when we say the Father is God and the Son God, we do not say there is a different God .. but both are of one mind, one spirit, and one substance. as also c. 13.

N. 4. *Laët.* 14, 15. *Euf.* 8. c. 6, 7. *Space Pont. Marcell.* sec. 6. *Ufu.* 26 *Apr. Til.* 5. p. 1. pag. 82.

N. 5, 6. *Boll.* 23 *Apr. Procop.* æd. 3. c. 4. *Theophila Menæ.* 28 *Dec. Ancyra Boll.* 18 *Maii. Theodotus* ib.*

N. 7. *Euf.* pal. c. 2. *Euch.* h. 51.

N. 8. *Boll.* 4. ap. *Rome Sur.* 2 *Jun. Menustian Boll.* 18. ap. *Felix* act. orig. in ap. *Laët.* *Oxon. Procopius Euf.* pal. c. 1. *Pbrygia Euf.* 8. c. 11. *Bol.* 7 *Feb.*

Notes for the year 304.

N. 1. *Paul.* c. 26. *Prud.* 4. *Aug.* f. ap. 188. & f. 276. *Leo* f. apol. 1. c. 1. *Boll.* *Jan.* 22. *Complutum* (now *Alcala de Henares* 14 m. E. of *Madrid*) *Prud.* 4. *Bar. Sur.* 6 *Aug. Eulalia Prud.* 3, 4. *Sur.* *Jul.* 25. *Boll.* 12 *Feb. Sardinia Til.* 5. p. 1. pa. 235, &c. *Inscriptions* 3 of them are in *Spain*, *Baron.* a. 304. n. 9.

N. 2. *MM. Hier. Ufu. Ad.* &c. *Catana* act. orig. cit. a *Til.* 5. p. 2. pa. 156.

N. 3. in acts composed in the 4. age and produced in coll. carth. in 411. *Agapia Sur.* 1 *Apr.* which *T.* 5. p. 2. esteems orig. ones.

N. 4. *Sur.* 5. *Boll.* 28 *Ap. Ambrose* virg. l. 2. *Vitalis Amb.* exh. v. *Milan Boll.* 8 *Maii. Ausbourg Sur.* 5 *Aug. Anazarba* orig. acts acknowledged

known by the whole world, says *Til.* 5. p. 172. *Philip Mabil.* anal. t. 4. *Marciana Boll.* 9 Jan. *Crispina Aug.* pl. 120. *Anastasia Sur.* 25 Dec.

N. 5. *Boll.* 6 Feb. *S. Adhelm* bp. of *Sherburn* writ her life in 709.

N. 6. *Naz.* or. 18. *Prud. M.* 13. The empress *Eudocia* writ her hist. in 3 poems literally, of which *Pbot.* cod. 184. also *Cyprian's* confession pub. at *Oxford*, which *Til.* proves authentic and distinct fr. that ment. by *Gelas.* I. apochr. which was *Cyp.* of *Carthage's* retraction.

N. 7. *Marcellinus's* idolatry seems to be a forgery of the *Donatists*, who, could they have proved this calumny after any tolerable manner, would have no more spared their pains here, than they did in *Cecilian's* cause, and as for his sake they made use of all their invention to blacken *Felix* of *Aptungis*, so for *Melchiades's* they would not have been wanting to have brought some shadow of proof against *Marcellinus* whose presbiter *Melchiades* was. — But his virtue was too conspicuous to be eclipsed by their contrivances; for he was esteemed by the writers of this and the succeeding ages for a person ennobled by his sufferings in time of persecution, particularly by *Theod.* 1. c. 3. & *Euseb.* 7. c. 32. who praise his pontificate, but never heard of this fictitious lapse, which *S. Austin* cont. *Petil.* c. 16. positively denies: he (i. e. *Petilian*) says, they (*Marcellinus* and *Melchiades*) were wicked and sacrilegious. But I answer they are innocent. — And indeed all their proofs are so many blunders: the *Cleopatrian Crypta*, where and what

is it? where 300 bps met together in that precise point of time when the severest persecution that ever was, raged in its full fury; where he had the face to deny this idolatry, which, as the story will have it, was committed in the presence of 72 *Christians*, who against the commands and practice of the church ment. by *Tert. spect.* 13. at the hazard of their lives and souls, saw him sacrificing, contrary to the *Roman* custom, to *Jupiter* and *Hercules* not in their own temples, but in that of *Vesta* and *Isis*. — Then this C. was held just before *Marcellinus's* martyrdom, which *Dioclesian* being in the *Persian* war inflicted upon him; whereas that war was finished in 301, and *Marcellinus* acc. to the acts was condemned this y. The pope's purple, the adulterer accuser, the western pound, the bps of unknown names, are of a piece with the rest of this account. — Some add, that the city of *Sinuessa* is an imaginary place, but I cannot assent to these, since *Plin.* l. 3. c. 5. mentions it as a town of *Campania* lying by the river *Liris*: as also *Strabo*, l. 5. — *Cabassutius* takes it for *Sessa* a town almost 16 miles N. W. of *Capua*. Monsieur *De Serviez* says: it was a city of *Latium*, whose baths were in great reputation for recovering persons who had been disordered in their senses, and for making barren women prolific. The air of the place also was very fine, and the waters equally good. It is now called *Rocca di Mondragone*. It may be objected, that *Nicholas I. Rom. Brev.* several latter historians, and a number of MSS. relate this history: of which *S. Austin* might know nothing, no more than

than he did of a certain canon of *Nice*, &c.
 Answer: *Nicholas* I. related it as he found it,
 put out in histories under wrong names: the
Rom. Brev. tho' of great authority, has not yet
 received its last correction; and most of these
 historians are feigned; so are the MSS. and the
 others modern and of little authority. — *S. Au-*
stin was young when ignorant of the *Nice* ca-
 non (if ignorant of it) but was well advanced
 in knowledge and years when he denied *Mar-*
cellinus's idolatry; besides it is quite another
 thing not to know, and to deny; now he ne-
 ver denied the *Nice* canon, as he did *Marcelli-*
nus's fall. See note 7. 395. *Marcellus Baron.*
 — *Pagi* in catalogues shews *Marcellus* late 5.
 y. and in 7 car. began in 304. *Basilica Mart.*
Buch. Florent. Pancratia Bol. 12 Maii. So-
tera Amb. virg. l. 3. exh. v. S. Agnes Amb.
virg. l. 1.

N. 8. Euf. 8. c. 8, 9, 10, 11, 12.

Notes for the year 305.

N. 1. Aug. in Cres. l. 3. c. 26, 29. coll. d. 3.
Opt. l. 1.

N. 2. Euf. 8. c. 13. Laet. perf. 17. clearly
assigns the resignation to this y.

N. 3. Eutrop. l. 10. whom T. E. p. 1. pag.
543. follows and solves Baronius's conjectures.
provinces Lac. perf. 21, 23. Euf. de pal. & 1. v.
Const. 13, 16. Elliberis some have doubted if ever
 there was such a C. which however all admit
 since *Mendoza's* dissertation. As to the time,
Pagi, Du Pin, and others, make it very prob.
 that it was celebrated this y. There were two
Elliberis's

Elliberis's ment. by the ancients, one where now *Perpignan* is, or rather where *Colibre* a small place near it stands; and the other ment. by *Plin.* 3. c. 3. which stood about 7 miles off the city of *Granada*; and this last appears to be the place of the C. bec. in it the Bp. of *Elvira* signs, but *Colibré* never was a bishoprick; again, we find the subscribers names, as *Ofius*, &c. to be of the inward part of *Spain*, and not on the borders of *Gallia*.

Notes for the year 306, &c.

N. 1. S. *Peter* says: seeing this is the 4th Easter fr. the begin. of the persec. tf. writ in 306. these can. 14 in all *Balsam. bib. PP. & act. conc.* t. 1. are says *Baron. y. 305. n. 20. regulæ omni exceptione a PP. presertim oriental. .. probatæ.* *Meletius Athan. apol. 2. Soc. 1. c. 6. Saz. 1. c. 14. Theod. 1. c. 9. Niceph. &c. Theod.* accuses him of other crimes. *one of Athan. ap. 2. act. S. Petr. v. Baron. 306. n. 52. Basnage* in his exercitations denies that *Meletius* sacrificed to idols, (1.) bec. *S. Epiph. h. 68.* makes him an illustrious confessor; (2.) the church of *Nice* in its letter cited by *Theod. c. 9.* would never have treated him with that mildness ment. in 325. n. 4. — But I believe no one will think *S. Epiphanius* in any point, much less in this where *S. Athanasius* was an eye-witness, to be of equal authority with *S. Athanasius* and the historians already cited, especially since it is evident he is in some part of his story mistaken. — and as to the C. of *Nice*, in that very letter it declares *Meletius* unworthy of

of that indulgence, which perhaps was granted him not to shock the great number of his followers, or perhaps because the last formality of a proof was wanting at Nice, tho' his apostacy had been juridically demonstrated at Alexandria. *Emperor Euf.* 1. v. *Conf.* 20, 21. *Lact.* per. 24. *Zos.* 2. *Ammon.* &c. *little above Vic.* *Euf.* chr. *Soc.* 1. c. 2. *Idac.* fas. being then consul He was *Lact.* per. 8, & 8, 20. *Eum.* pan. 9. *Eutrop.* *Euf.* 1. v. *Conf.* a c. 14 ad 18.

N. 2. *Liban.* orat. 3. *Euf.* 1. v. *Conf.* 21, 22. *Lact.* per. 24, 25. *Vic.* *Zozim.* 1. 2. *Bed.* 1. c. *Eum.* pan. 9. *Maxentius Lact.* per. 18. *Vic.* *Eutrop.* *Ammon.* *Zozim.*

N. 3. *S. Asterius Bp.* of *Amase*, who f. ab. the middle of this century, and was *S. Euphemia's* co-temporary, describes this history, which the subsequent historians relate with additions that I have omitted. At the end of this *n.* should be a *.

N. 4. *Sur.* 11 *Nov.* *Aphian Theodosia's* and most of the rest in *Euf.* pal. 4, 6, 7. *Pelagia's* acts are orig. see *Til.* 5. p. 1. a pag. 1. ad 32 & p. 3. pag. 146. & *Amb.* virg. 3. c. 7. *torments Lact.* per. 38 & seq. *Euf.* pal. *Dorothy Euf.* 8. c. 15. so named aft. her conversion, being bef. *Hecate*, *Hecatherine* (or *Diana*) and so *Catherine*. Thus *Rufinus*, who having travelled into those parts was apprised of her history, and added some things to *Euf.* 8. c. 15.

N. 5. *Lact.* per. 29. *Eum.* pan. 9. *Zos.* 2. *Eutrop.* &c.

N. 6. *Lact.* per. 18. *Euf.* 8. c. 14. — 1. v. *Conf.* 33. *Marcellus Dam.* car. 26. *Baron.* & *Pagi*

Pagi 309, the rest in act. *Marcellin.* (much corrupted) which I put down not as entirely authentic, but as highly prob. *prefect Euf.* i. v. *Conf.* 34. *Pamphilus Euf.* pal. 11. *Hier.* v. i. & i. in *Ruf.* *Phot.* cod. 118. who says the first 5 b. of his apol. were writ by him and *Euf.* together, and the last b. finished aft. his death by *Euf.*

Notes for the year 310, &c.

N. 1. *Lact.* per. 8, 30, 31. *Vic. Eutro. Euf.* l. 8. sup.

N. 2. *Lact.* per. 9, 10, 11, 12, 13, 33, 34. *Vic. Eutrop. Euf.* &c.

N. 3. *Lact.* per. 36. *Euf.* 9. c. 10. *Peter Euf.* 7. c. 30 in fin. l. 8. 13. l. 9. 6. *Phileas Euf.* 8. c. 9, 10. *Hier.* v. i. *Ruf.* 8. c. 10.

N. 4. Of these writings of *Methodius* his *banquet* or *symposium* only is entire, and that according to *Photius* corrupted too. It consists of a conference of ten ladies, who flourish all of them on the praises of virginity, but still allow matrimony an inferior degree of perfection. This as well as his other works are wrote in a diffuse *asiatic* stile, and mention more clearly the doctrines of the B. Lady's perpetual virginity, of original sin, of angel guardians, than most of his contemporaries. With many of them he admitted *millenarism*, and the corporeity of angels, and is by some taxed with *Arianism*, chiefly bec. he says: the Father and Son are two virtues, the one destined to polish, and the other to make the world; tho' this expression has nothing of *Arianism* or error in it: for are they not two personal, tho' not essential virtues?

Do

Do not they both jointly create and polish the world, tho' creation be appropriated to one, and polishing to the other? And had *Methodius* the least hankering that way, and in his wits, would he ever in his *banquet* have made this reflexion upon *ps.* 109? *Thou art my Son, to day I begot thee?* ' We must here observe, that *he is his Son* ' is pronounced indefinitely and without time. ' for he said to him, *thou art my Son*, and not ' thou art made my Son, declaring that he neither got a new filiation, nor had an end of ' what he was, but always is the same,' could he have asserted *Christ* to be a Son, *einai ou gegonenai*, by nature not by creation, to be *einai aei ton auton*, to have ever and always had his being, and that nothing but God could be always? Thus *Photius* cod. 118. the rest in *Hier.* v. i. *Epiph.* h. 64. *Soc. Theod.* &c. *Lucian Euf.* 8. c. 13. *Ruf.* 9. c. 6. *Hier.* ep. 84 & v. i. *Boll.* 7 *Jan.* as to his schism it is ment. in epif. *Alex.* of *Alex.* ap. *Theod.* 1. c. 4. we find by circumstances and by *S. Epiph.* h. 43, 69. & ancor. c. 33. that this is *S. Alexander's Lucian*, tho' *Bull* fid. *Nic.* c. 2. and *Schelfstrate C. Antioch*, p. 114. think him guiltless. His fault is thought was in favoring *Sabellius* too much. set out *Hier.* v. i. in ep. ad *Frutel.* & *Suniam* ap. *Al.* t. 3. 454, and in a number of other places cited by *T.* t. 5. p. 3. pag. 147 & 404. Authors are divided in what manner he did it, there being passages even in *S. Jerom* that look different ways. also writ *Hier.* v. i. — Some the *Arians* produced a formula in his name altered by them, says *S. Maximus* of the 7th age (see vol. 2. p. 166) and yet still entirely

entirely orthodox; see *Soz.* 3. c. 5. *Cbryf.* t. 1. or. 46. *Pall.* dial. *Ruf.* 9. c. 6. His death was *Jan.* 7. in 312. in the last persecution of *Maximin*, *Euf.* 9. c. 6. *Hier.* v. i. which began in the middle of this y. and ceased bef. the end of the next. *Euf.* 8. c. 13. *Cyrus Boll.* 31 *Jan.* *Eusebius chr. damas.* *Pagi & Baron.* 311.

N. 5. This schism must be placed here, since it happened from *Optat.* l. 1. aft. *Maxentius* gave peace to the church, which was not till aft. *Maximian's* death when he conquered *Alexander* in *Africa.* *Til.* 6. p. 1. pag. 17 & 405. *Pagi* 306. — Ob. *Opt.* l. 1. says this happened not long after the C. of *Cirtba*, and *S. Austin* ep. 48. speaking of *Macarius's* persecution in 349, says the *Donatist* schism had been then of 40 years standing. — *Answ.* In a number of years six is no long time, forty is taken for forty or thereabouts, *i. e.* 38, and those ways of counting are common among authors who are no annalists, where complete numbers are put for incomplete ones. Besides *Valesius* endeavours to shew that this place in *S. Austin* is corrupted. — This whole num. is in *Opt.* l. 1. and the greatest part of it in *S. Aug.* in *Parm.* & alibi.

N. 6. *Euf.* 9. c. 8. v. *Conf.* 1. c. 26. *Laët.* per. 43. *Zoz.* l. 2. *Phot.* cod. 62. *Nazar.* pan. 6. No miracle can be better attested than this; it was performed in open day, in presence of the whole army, and related by all the contemporary *Xtian* writers, but contradicted by not one of the heathens, so convinced were they of the truth of this fact. Moreover *Nazarius* a heathen orator, ten years after this, tho'

tho' willing to stifle this apparition of the cross, yet tells us it was a current and unquestioned report in the mouths of all, that before this emperor's engagement, persons of great strength and stature were seen in the heavens with cheerful looks, and with a bright flaming armour, who were heard to say : *We come to assist Constantine, &c.* — *Soz.* 1. c. 3. relates above what is in *Euf.* that the angels spoke to *Constantine* the *toyto nika* that appeared in the heavens : in the next chap. he goes on : *Constantine* . . . commanded the nicest workmen to transform the standard called *labarum* into that of the cross and adorn it with gold and precious stones. And this standard was much richer and finer than the other standards, because it was always carried before the emperor, and adored by the soldiers. Now I am persuaded that *Constantine* therefore changed this noblest ornament of the *Roman* empire into the sign of the cross, that by the frequent sight of it, see *Alford* p. 338. he might take his subjects off from their ancient superstition by degrees, and esteem him God alone whom the emperor worshipped. — *Sozom.* with *Euseb.* makes all this done in *Gaul*, whom I have followed, tho' *Lact.* seems to say it was done in *Italy*.

Notes for the year 312, &c.

- N. 1, 2. *Euf.* 1. v. *Conf.* 37, 38, 39. *Lac.* per. 44. *Zoz.* 2. *Pan.* 6. *Vic. chr.* *Alex.* *Petar.* *Pagi.*
 N. 3. *Lac.* per. a 45 ad 50. *chr.* *Vic.* *Zoz.* 1. 2. *Ammi.* *Euf.* 9. c. 10. *Chryf.* in gent. *Nazi.* or. 3.
 N. 4.

96 *The Annals of the Church.*

N. 4. *Euf.* 9. c. 10, 11. l. 10. a c. 1 ad 6. *Lac.* &c. ut sup. *Aug.* ep. 62, 68. coll. & alibi. *Optat.* l. 1. — *Melchisedes* in *indic. vaticanis* 10 Dec. and next y. the C. of *Arles* was under *S. Silvester*.

Notes for the year 314, &c.

N. 1. *Euf.* *Aug.* *Opt.* &c. ut sup. & in append. to *Opt.* in edit. *Du Pin*, and in appen. ad t. 9. *Aug.* That expression, *O ! the furious, &c.* is in ep. *Const.* ad episc. in append. ad t. 9. *aug.* and that agreeable saying of *S. Aug.* is in ep. 167.

N. 2. Acts of these councils, which are by all placed much ab. this time, when first there was a public allowance for councils. The bps. who subscribed here were many of them subscribers in the C. of *Nice*, and *Vitalis* who presided over both these councils in quality of Bp. of *Antioch*, only began in 314 to be Bp. and was martyred in 319. It is true, some object against the subscriptions as corrupted; however, they seem right as to the main point in the judgment of the ablest critics, and *Du Pin* objects nothing against them. The *Greeks* favour this assertion, and it is the common opinion of the most learned writers. forming *Euf.* 10. c. 2, 3, 4. — blot out the * at the end of this n.

N. 3. *Laët.* per. 41, 42. *tragicall Prisca* was the name of *Dioclesian's* wife, by whom he had a daughter called *Valeria* married to *Galerius* in 292. They were both forced to sacrifice in 303, which shews at least their abhorrence of idolatry. According to *Rufinus's* translation

flation of *Euseb.* l. 8. c. 1. they were *Christians*; *Christophorson's* translation is to the same sense, and *Toinard* ap. *Pagi* y. 302 & ap. *Lac.* per. p. 268. shews that *Valesius* in giving another sense has turned it wrong. After *Galerius's* death in 311, they fled to *Maximin*, *Valeria* judging that court the most proper, because *Maximin* was her late husband's nephew, his and her adopted son, and a married man besides. But *Maximin* was so inflamed with his lust for this princess, that he sent proposals to her of putting away his wife, and crowning her empress in her room. To which she answered: that these were such offers as he could not in honour offer, nor she accept; that it was unworthy of an empress in her mourning-weeds before the time of widowhood expired to hearken to thoughts of marriage, much more now when her husband's (his father) ashes were scarce cold; but if she could so far deviate from the laws of duty and decency, yet she could never trust herself to a man that would repudiate a faithful wife, as being always in danger of meeting the same fate. This answer turned his hot lust into rage; immediately he seized upon her effects, took her most faithful attendants from her, tortured her eunuchs, and suborned witnesses by bribery and torments to accuse her best female friends of adultery, put them to death, and banished *Valeria* and her mother up and down from one place to another. In this distress they had recourse to *Dioclesian*, who by repeated messages conjured him to send his daughter to him, but in vain. At length the poor princesses after

many y. and various scenes of banishment were put to death by *Licinius*, much regretted by the lovers of chastity. — This narration is in *Lac. per.* 15. 39, 40, 41. — That *Dioclesian's* death ought to be consigned to this y. seems plain fr. *Hier. chr.* which places it in the tenth of *Constantine*, i. e. in 316. fr. *Fast. Idac.* where it is put *Dec.* 3. 316. fr. *Zozim.* l. 2. who puts it three years after the third consulship of *Constantine* and *Licinius* (which was in 313) fr. *Vales.* and *Godef.* who cite the *Chron. Alex.* for it, and fr. a law acc. to *Card. Noris* made in 315, tho' according to others in 313, where he is still ment. as alive. — Notwithstanding all this, most of the moderns since the publishing *Lact.* per. place his death in 312 or in 313.; for, say they, it is at all hands allowed of, that *Maximin* d. in 312 or 313. But *Dioclesian* d. bef. *Maximin* fr. *Lac. per.* 42, 43. who puts *Maximin's* death the last of all the persecutors, after having mentioned *Dioclesian's*. *Eus.* 9. c. 11. says the same: which is confirmed fr. *Maximin's* edict ap. *Eus.* 9. c. 10. that gives *Diocles.* and *Max.* titles of *Divi*, which belong only to deceased emperors aft. the solemn *apotheosis*. — Answ. *Diocles.* outlived *Maximin*: *Lact.* nor *Eus.* deny it.; they only say *Maximin* was the last of the persecuting emperors, i. e. of the reigning ones (for *Diocles.* had abdicated bef.) and tf. describe his end the last. — the edict has *Divi* in *Vales.* translat. but in the *gr.* it is *theotatoi* or most divine, a title often bestowed on living emperors. *Dioclesian's* sad catastrophe is in *Lact.* per. 42. except of his tongue ment. by *Hier.* 3 com. in *Zach.* 14. v. 18. Ob. *Victor* says

says he d. by poison he took. *Anfw.* All this may agree together, for being mortified at his statues defaced, at his wife's and daughter's barbarous usage, at the growth of *Christianity*, at *Constantine* and *Licinius's* menaces, as if he had underhand favored *Maximin*, made him in that anguish of mind take a slow poison, which perfectly agrees with *Lac. sup. duplici ægritudine affectus moriendum sibi esse decrevit.* His character in *Lac. per. 7. Vic. Eutrop. &c.*

N. 4. *Gods Eutro. 9. began Euf. 10. c. 8. & 1. v. Conf. 53.* and that it was this y. 316, is proved fr. *Constantine*, who in his law (1. 1. cod. vet. *Theod.*) *Licin. V. & Crisp. Coss. 4 id. apr. (i. e. in 318, Apr. 10.)* ment. his victory over *Licin.* in *Thrace*, bef. which was the battle of *Cybalis* acc. to *Zof.* and bef. that several quarrels. *Vict.* says *Const.* and *Licin.* could scarce agree 3 y. i. e. fr. *Licinius's* marriage with *Const.* sister in 313. *Ammon Niceph. 7. Men. gr. 1 sep. Same humber Bas. & Niff. ho. in 40 mart. Nil. 2. Sez. 9. 2. Gaud. ho. 17. Bas. divers. Cbrys. ap. Phot. cod. 274. Nissenus* has all this more at large; but *Ephrem t. 3. or. 26, 27. & Bas. ho. lat.* are most particular of them all concerning the lake, the vision, and the 39. *Blasius act. gr. & lat. 3 non. Feb. Basil Atha. or. 1. in ari. Theogenes Boll. 3 Jan.*

N. 5. *Euf. Zof. 2. Vict. Eutro. Oros. &c.* and the battle of *Thrace* in 317. fr. the law in last n.

N. 6, 7. The begin. of *Arius's* heresy is not so well known; but the occasion of it was *Alexander's* promotion, acc. to *Theod. 1. c. 1.* from

which time he by degrees sowed the poisonous seeds of his error; it broke out in the peace of the church, which began this y. and in 324, to which last peace *Soc.* 1. c. 4, 5. *Soz.* 1. c. 15. *Theod.* 1. c. 1. seem to assign the open bustles about it, perhaps meaning those that immediately preceded the C. of *Nice*, for as to all the others, it is morally impossible to cram them up in so narrow a compass of time as is between *Licinius's* death (in *Sep.* 323, at the soonest, and in *May* 324, at the latest) and the C. of *Nice* in 325, and th. it is more prob. that this part of his bustles began in 318. For this some bring the authority of *Atba.* or. 1. writ as they tell us in 356, wherein he says the *Arians* had been 36 years declared heretics, and condemned by an œcumenical C. viz. of *Alexandria* celeb. in 319, or beg. of 320, bef. which we must necessarily allow about a y. the rest is in *Epiph.* h. 68, 69. *Theod.* 1. c. 1 & seq. *Soc.* 1. c. 1, 4, &c. *Sozom.* 1. 4. c. 15. *Gelas.* *Cyz.* 3. c. 1. *Qfus* see *Baron.* 318. n. 88, 89, 90. *Soc.* 1. c. 4. — N. 2. *Atba.* apol. 2. *Epiph.* &c.

Notes for the year 321, &c.

N. 1, 2. ut sup. n. 4. 313. n. 1. 314. *Aruspices* this decree directed to the prefect of *Rome* runs thus: *Si quid de palatio nostro aut cæteris operibus degustatum fulgore esse constiterit; retento more veteris observantiæ, quid portendat ab Aruspibus requiratur, & diligentissime scriptura collecta ad nostram scientiam referatur: cæteris etiam usurpandæ hujus consuetudinis licentia tribuenda, dummodo sacrificiis domesticis*

domesticis abstineant, quæ specialiter prohibita sunt. This decree *Baron. a. 321.* thinks is an order for the observance of the *aruspicia*, but *Godf. Pagi* and *Til.* think it only a bare permission. It is evident from the words, that in general *cæteris* it is only a permission; *licentia*, and the *etiam* seem to bring the first part to the same sense, but then the *requiratur* implies an injunction. My conjecture therefore is, that *Constantine*, as yet not baptised, ordered in respect of public affairs these *Aruspicia*, and that they should be strictly examined, that thus he might palpably expose their frauds and false predictions, so that in this he acted with a well-meaning zeal, tho' not according to wisdom. This law is dated *Crispus* and *Constant. Coss.* and ff. in 321.

N. 3. *S. Silvester's* absconding is a constant tradition; Decree l. 1. epist. C. *Theo: 8 kal. jun. Sev. & Ruf. Coss. i. e. 323.* The rest in *Euf. 10. c. 8, 9. & 2. v. Conf. a. c. 4 ad 19. Soc. 1. c. 4. Zoz. 1. 2. Ammi. &c.*

N. 4. *Euf. 10. c. 8. & 1. v. Conf. 55. Anonym. Valef. Vic. in Cæs. & epit. Ammi. Lac. per. 43, 46. Zoz. 2.*

N. 5. No point in history is more controverted than the time and place of *Constantine's* baptism: almost all the authors from the 6th to the last age being of opinion, that he was baptised at *Rome* by *S. Silvester* before the C. of *Nice*: most of the moderns on the contrary maintaining that he was only baptised just before his death. The reasons for the 1. sentence are: It was a common saying among the *Pæ-*

gans, that *Constantine* having asked *Sopater* the *Platonist* (who died some years before *Constantine*, and in 333, acc. to *Til.*) if there was no expiation for his crimes, he told him there was none, upon which the *Christian* bps promising to efface them by penance and baptism, he embraced and promoted that religion. *Sozom.* 1. c. 5. — *Zoz.* 1. 2. relates that *Constantine* finding no expiation among the *Flamines*, was admonished by an *Egyptian*, who came out of *Spain*, that the *Xtian* religion had a power of abolishing all crimes, upon which, &c. — Among *Xtians*, his baptism at *Rome* is mentioned by the *Roman C.* of this y. and the acts of *Liberius* both indeed corrupted, but not altogether, and from the acts of *S. Silvester*, which tho' also corrupted, yet are sincere in the main point, and seem to have been altogether such in the end of IV age, when *Gelasius I.* a severe and rigid critic of books mentions in *C. Rom. de lib. authen. & apoch.* these acts as venerable pieces of antiquity: as such they are mentioned by *Adrian I.* (*C. Nic. 2. act. 1. & t. 2. epif. decret.*) in the 8th, and by *Nicolaus I.* in the 9th age (in *epif. ad Michael. græc. imper.*) In the 4 age *Dalmatian Cyxic.* 1. 2. act. *C. Nice* relates that *Constantine* in his *orat. ad P. P. Nic.* mentions his baptism. His bap. by *S. Silvester* is attested in 6 age by *S. Greg. Turon.* 1. 2. c. 31. in 7, 8, 9 and 10, by *S. Adhelm Sberburn.* de laud. virg. *Anast. bibl. v. pont. Berengof. de inv. cruc.* in *bibl. P. P. Hincmar. v. S. Remig. &c.* in 13 *Glycas* 1. 4. h. ap. 14. *Niceph.* 7. c. 33, 34, &c. *Constantine's* font where he was baptised is still

at

at *Rome* with a magnificence worthy such an emperor; in all times it has been called *Constantine's baptisterium*, and to make people of all times, and the very stones to speak false would be to destroy all human belief. *Eusebius* himself, who was the first framer of *Constantine's* death-bed baptism, in other places describes him as already baptised: for (v. *Conf.* 4. c. 22.) he tells us how this pious prince, being partaker of the sacred mysteries on festival days, collected all the forces of his body and mind, to perform the exercises of piety with new ardor, and gave example to others as if he had been their pastor and bishop. The evening of that day which preceded the feast, he made illuminations throughout the town with such a number of lamps and wax-lights, that the night wherein the faithful watched in prayer was brighter than the day itself. c. 57. Now this being the feast of *Easter*, he passed the night in prayers with the rest. — Those of the 2d sentence say: that *Eusebius* l. 4. vit. *Constant.* c. 61. describes his baptism a little before his death at *Helenopolis*, in the manner, and almost in the words of this history 337. n. 1. as do also *Soc.* 1. c. 39. *Soz.* 2. c. 34. *Theodoret*, 1. c. 32. *Evag.* 3. c. 41. — SS. *Jerom* in *chr.* and *Ambrose* in orat. fun. *Theodos.* consign his baptism to his last days of life — *Athan.* 1. de syn. *Arim.* & *Seleuc.* *Soc.* 2. c. 37. *Soz.* 4. c. 18. *Theod.* 2. c. 19. cite the fathers of the C. of *Rimini*, mentioning first his care of the *Nice* C. after which, say they, being baptised, &c. As to proofs for 1 sent. many heathens related this story, but with-

out grounds, as *Saz.* shews (1.) because the lustration is said to be on account of *Crispus's* death, who was two years alive after this; (2.) because *Sopater* could not but know how *Hercules* expiated the murder of his children by *Ceres's* rites at *Athens* — the same answ. may serve for *Zosimus* a notorious calumniator — the acts of *C. Rom.* are forged, and different from those which *Gelas. I.* approved; and the following writers, deceived by these acts, continued down this fabulous narration. — The *bapisterium* might take its name from *Constantine*, either because he paid for it, or because he designed it for his baptism. — *Eusebius's* account of *Constantine* only amounts to this, that he professed openly the christian religion, contributed largely in honor of the festivals, was partaker of the sacred mysteries by knowledge and instruction, not by receiving the sacraments: that probably he did not pass the night at prayers in the church but in his own palace, tho' he might unbaptised be in the church, except at time of mass. *S. Basil* permitted the emperor *Valens*, tho' an *Arian*, not only to be in the church, but even to present his gifts at the altar: and *Constantius* not baptised was with the faithful at the solemn dedication of the church at *Antioch* during the C. there. By what has been said, the 2d sentence seems best grounded. For tho' *Eusebius*, as an *Arian*, might be willing to stifle whatever made for the honor of the bp. of *Rome*, the protector of the professors of the *Nicene* faith, yet in common prudence he would not commit a forgery, of which all his contemporaries and enemies in particular

ticular would not fail to convict him. Nor would *Athan. Sec. Ec.* have repeated this story. But at the same time I cannot think the answers to 1. sent, solid, without adding, that he was a *catechumen*: what authors ever named those partakers of the holy mysteries who were neither baptised nor *catechumens*? who ever allowed them to join prayers with the *Christians* any where, even in the palace, much less in the church; as the latter part of c. 22. implies, and to pass all night with them at prayers on *Easter*-eve, a time allotted for the baptism of the *competent catechumens*, at which the *catechumens supplicant* or *partakers* were present? but they who were unbaptised or only *catechumen-bearers* could not be present at any prayers of the church; but only at the sermon. See *S. Greg. Niss. de instruc. catech.* The examples of *Valens* and *Constantius* prove nothing, the first being baptised, and the 2d a *catechumen*. And *S. Basil's* deportment to a wavering *Arian* not excom. by name might proceed from uncommon motives. — *Sozomen's* answer to 1. of expiations, only touches those for involuntary parricides, such as *Hercules* committed in his madness, not for voluntary, such as they suppose *Cons.* to have committed: — to 2. he shews *Zosimus* guilty of wrong chronology, but this does not take away from the truth of the leprosy itself, no more than the many chronol. errors of *Sozomen*, from the truth of his history, but only proves that ignorance or party-zeal tacked to the true fact of his leprosy some false circumstances to render it more odious. Besides, some

of

of them relate the leprosy without putting it after *Crispus's* death. The acts of *S. Silves.* have some things which clash with better authority, as the baptism, &c. and therefore to be rejected; others confirmed by authors, as the cure of *Const.* leprosy by christian rites (for the heathen authors do not mention baptism) and his *catechumenate* by *Eus.* himself; the ceremonies of it by authors of ten successive ages at least, and therefore to be admitted: *Greg. of Tours* perhaps meant no more than this in saying: *Our new Const. goes to the laver, for blotting out the stains of his old life by a new spring.* For the further elucidation of this matter, it would not be amiss to inquire into the grounds of this story of his baptism: from the acts as now corrupted it could not come; their falshood glared too strong to impose upon the learned of ten successive ages; it therefore probably came from the true acts uncorrupt in the 5th and 6th ages, which expressed *Const.* leprosy and *catechumenate* in terms which they mistook for his baptism. Let us suppose for example, that after mentioning some ceremonies, as imposition of hands, sprinkling with holy water, &c. the acts should say: ‘many rejoiced that *Const. made a christian* (instead of *baptised* in the corrupted acts) by *Silvester* was cured from the leprosy;’ might not this give an occasion to succeeding writers to relate his leprosy and baptism, tho’ these words only import his leprosy and *catechumenate*? On this account *S. Athanasius* in vit. *Anton.* calls *Const.* before his baptism a *christian* prince. *Ob.* These words, *made a christian*,
are

are sufficiently expressive of baptism, and therefore one should conclude for it, if it could be supposed they were in the genuine acts of S. *Silvester*. *Ans.* The contrary is plain : for in the language of that age, they who were neither *catech.* nor baptised were neither stiled *faithful* nor *christians* : the baptised had both these titles, and the *catechumens* only the last i. e. of *christians*. Thus the C. of *Eliberis* celeb. in 305. can. 39. says : if any *Gentiles* being sick desire the imp. of hands . . . hands shall be laid upon them, and they shall be made *christians*, i. e. *catechumens*. — can. 45. he who is a *catechumen*, and has not for a long time come into the church, if any of the clergy acknowledge him for a *christian*, or if some of the faithful answer for him, he shall not be refused baptism. *Ob.* 2. *Conf.* was first made a *catech.* a little before his baptism acc. to *Euf.* 4. v. *Conf.* c. 61. in which place (i. e. the church of *Heliop.*) he first merited to receive the imp. of hands with solemn prayer : but the *catech.* were made by imp. of hands from C. *Illib.* c. 39. *Arelat.* I. c. 6. *Sulp.* dial. 1. & 11. de mirac. S. *Martin.* *Aug.* 2. de pec. mer. & rem. c. 36. *Chrysost.* ferm. 52 & 105. *Ans.* As this is the only proof *Valesius*, *Alexander*, *Du Pin*, bring for asserting *Conf.* being made a *catech.* at the end of his life, I shall first shew that it is inconclusive, and then answer directly. It is inconclusive, (1.) because the *major* in *Euf.* only mentions that the first thing *Conf.* received in that place was the impof. of hands (perhaps as upon a sick person for his recovery) which he might have how-

ever

ever received before elsewhere ; (2.) because the *minor* from the places cited does not shew that *all catech.* but only that the *catech. dangerously ill* were admitted by imp. of his hands: so that he might have been, notwithstanding those canons a *catech.* and yet not have had this imp. of hands. I now directly *Ans. 2.* All *catechumens* had imp. with solemn prayers I deny: those of the 3d class had I grant. The *catechumens*, acc. to *Niss. catech.* were divided into 3 classes: (1.) the *bearers* subdivided into those who were instructed in the preliminaries of the *christ.* doctrine in private houses; and those more advanced, who were instructed in the church, heard the sermon, and acc. to *C. Araus. can.* 18, 19, 20, the gospel in the church, but were not permitted to go into the *baptisterium*, nor receive the benediction with the faithful even in private and family prayers; (2.) the *suppliants, prostrati* or *partakers*, who were present at all the prayers with the faithful till the offertory, when they lay prostrate to receive the bp's blessing and went out of the church: when sufficiently instructed they gave in their names for baptism, and were then (3.) the *competents*, who if admitted were likewise named *elect.* Those of the 1. class were made *catechum.* by the bishop's simply imposing his hands upon them without any solemn prayer, and telling the priests to write down their names: then they were exorcised, &c. and advanced to the 2. class of the *suppliants*: thence to the 3. of the *competents elect*, on whom the Bp. first simply imposes his hands, and then, after many

ny ceremonies, as S. Denis the *Areopagite* tells us at large in his *celest. hierarch*, again imposes his hands upon them with solemn prayer. From all which one may conclude, that acc. to *Eusebius*, *Const.* was a *catech. prostrate* or *partaker* before the C. of *Nice*, and towards the end of his life just before his baptism a *catech. elect* with the solemn imposition of hands. *Byzantium* *Soz.* 2. c. 2. says, that having settled peace in his dominions he had thoughts of building *Byzantium*.

N. 4. *Euf.* 2. v. *Conf.* c. 62, 63, 64, 65. *Soc.* 1. c. 7, 8. *Sozom.* 1. c. 16. *Philostorg.* 1. c. 7. *Epiph.* h. 69. *Aug.* h. 65, 66. *Athan.* apol. 2.— This letter of *Arius* in part may be seen in *Constantine's* answer, which *Gelasius Cyzic.* has preserved for us in the *gr.* of which see *Baron.* y. 319. a n. 16 ad 20.

Notes for the year 325.

N. 1. *Euf.* 3. v. *Conf.* 6, 7. and that it was held this y. is plain fr. the *Coss.* *Julian* and *Paulinus* ment. in act. C. *Chalced.* fr. *Soc.* 1. c. 13. *Euf.* 3. v. *Conf.* 22. reckon 318. *Atha.* ep. ad *Jov. Imp.* *Epiph.* h. 69. *Hil.* cont. *Const.* *Ruf.* 1. c. 1. *Theod.* 1. c. 7. *Soc.* 1. c. 5. in synodic. *Atha.* (cited by *Soc.* 1. c. 13. & *Hier.* in *Lucif.*) *Euf.* chr. *Optat.* l. 4. *Ambros.* de fid. 1. c. 9. *Sulp.* l. 2. C. *Rom.* sub *Damas.* expresses this precise number of 318, but in other places use a round number: as *Euf.* v. *Conf.* 8. above 250. *Soc.* 1. c. 8. & *Gel. Cyzic.* l. 2. above 300. *Soz.* 1. c. 17. ab. 320. *Julius*, *Athan.* &c. sometimes about or above 300. *Osius Gelasius Cyzic.*

zic. 2. c. 5. says *Ofius* with *Vincent* and *Vitus* held pope *Silvester's* place in this C. — *Atba.* apol. de fug. & ad solit. that *Ofius* was the chief, the princeps, dux & antesignanus of the synod. *Soc.* 1. c. 9 & 5. reckons the bps of this C. up. (1.) *Hofius*, with *Vitus* and *Vincent* priests: (2.) *Alex.* of *Egypt*: (3.) *Eustathius* of *Antioch*, &c. *Soz.* 1. c. 16. says *Vitus* and *Vincent* supplied there the pope's place. *Theodoret* 1. c. 6. says the same. — *Phot.* cod. 88. & de 7. synod. *Adrian* I. in epit. can. *Hincmar.* *Rhem.* cont. *Hincm.* *Laud.* c. 20. *Auxil.* l. de ord. *Formos.* c. 15. *Greg.* VII c. 3. apol. *Leo* IX. in ep. ad *Mich. Const.* and these last 7 expressly mention *Ofius*, *Vincent* and *Vitus* presiding in the pope's name. *Eus.* v. *Const.* 3. c. 7. says one from *Spain* was present: and tho' the Bp. of the imperial city, hindered by age, was not there, yet his priests who were present supplied his place. Where note at that time *Rome* was the only imperial city, *C. P.* not being yet built. *Ob.* 1. *Soc.* *Soz.* &c. mention *Vitus* and *Vinc.* but not *Ofius*, and yet they seem to transcribe *Eusebius*. *Answ.* *Gel.* *Cyzic.* seems to have had a better copy of *Euseb.* than *Soc.* or *Sozom.* accord. to which *Ofius* would not be named at all, but only by one from *Spain*, which would be a strange way of numbering the bps: the name therefore of *Ofius* ought to be put in — but besides there might be some reason for mentioning them more than *Ofius*, because they were legates of *Rome* as the principal church, and as of the particular patriarchal one too, and *Ofius* only of *Rome* as the principal, &c. *Ob.* 2.

Some

Some authors ment. *Eustathius* of *Antioch*, others *Alexander* of *Alex.* as presiding in the C. *Ans.* Many Bps preside in a C. and in some measure all, and *tf. Cedren. compend. hist.* and *Nilus Rhod. de syn.* reckon up a great many Bps. presiding, but not in the first place. *Ob.* 3. *Eustathius* had the first place on the right-hand: therefore the antecedent is proved: he who made the oration had that place (*Euf. v. Conf. c. 11.*) but that was *Eustathius* (*Theod. 1. c. 7.*) *Ans.* The right-hand is not the noblest, but the left; and therefore we find in the C. of *Chalced.* the pope's legates, the patriarchs of *Antioch* and *C. P.* on the left-hand; and *Dioscorus*, who was looked upon as a condemned person, in the first place on the right, and the Bp. of *Jerusalem* in the second. — Thus in the picture, ment. by *Sophron.* in *C. Nic. II.* the B. Lady is on the left, and S. *John* on the right-hand of our Saviour standing in the middle. Thus in the eastern churches the women are on the right-hand of the church, and the men on the left. And in the ancient *Roman* ritual, it is ordered, that when the pope celebrates, the bishops should be on the left-hand, and the priests on the right. — Among the *Pagan Romans* the left was a sign of a good, and the right of a bad omen. *Cic. de leg. Varro. l. 5. de epist. quæst. Ob. 4. Soz. 1. c. 16.* recites the *Rom.* Bp. present by his presbyters *Vinc.* and *Vitus* in the last place. *Ans.* Because he begins at the lowest place first and ascends, as (1.) *Macarius* of *Jerus.* (2.) *Eustathius* of *Antioch*; (3.) *Alexander* of *Alex.* and lastly and principally, the

the Bp. of Rome in his presbyters. *Potamon Conc. t. 2. Epiph. h. 68. Paphnutius ib. & Soc. i. c. 8. Ruf. i. c. 4. Spiridion ibid. James C. t. 2. Cecilian C. t. 2. Gelas. Cyzic. p. 228. Eustathius, &c. C. t. 2. & Theod. i. c. 6. where most of them are mentioned.*

N. 2. Theod. i. c. 6. where he speaks of all these (except the Eusebius's) and other Arian Bps. These severally : the first part of this is in Euf. v. Conf. 3. c. 2. in Sozom. i. c. 17. in Theod. i. c. 11. and the second in Theod. ib. in Ruf. i. c. 2. in Greg. mag. l. 4. epif. 75. in pope Nicholas i. &c.

N. 3. June C. Chalced. t. 4. G. & chr. alex. — 25th MS. Attici in Baron. Til. 6. p. 3. pag. 913. Bps Euf. 3. v. Conf. 10. Theod. i. c. 7. Eustathius Euf. ut sup. l. 3. c. 11. says, he who had the first place on the right-hand made this harangue, and Theod. ut sup. says expressly, that it was Eustathius of Antioch. Hier. epif. 126. says the same. Nicetas says, Theodorus of Mopsuestia writ that Alexander of Alex. was the man; but Nicetas cites not where. Latin Euf. 3. v. Conf. c. 13. — Dignity of for all public acts of consequence; but besides this reason of state, I fancy the emperor consulted his own dignity, for being a Briton, he was not so well versed in the gr. for Euf. only allows him a small stock of that; 3. v. Conf. 13. Arius's Athan. or. i. cont. Ari. epif. synod. Nic. ap. Soc. i. c. 6. Theod. i. c. 7. Tradition Soz. i. c. 16. see Baron. 25. n. 50 and Theod. in his trip. l. 2. c. 2. At length Atha. syn.

syn. Nic. epif. syn. *Alex.* circ. an. 339. ap. *Attha.* apol. *Hier.* dial. cont. *Lucif.* *Theod.* 1. c. 7. &c. *Ob.* acc. to *Soc.* 1. c. 10. and *Sozom.* 2. c. 15. *Euseb. Nicom.* and *Theognis* did not subscribe. *Anfw.* Their authorities are less than those mentioned; so we must either give them up, or make them mistake one C. for another. See n. 9.

N. 4. *Theod.* 1. c. 11. This canon is cited in C. *Chalced.* act. 16. by *Paschasius*, and as such admitted as genuine by the fathers of that general council. Some editions of the C. of *Chalced.* have this small difference, but let Egypt bold (its ancient practice) that the bp &c. — *Dionysius exiguus* cites it thus: Let the ancient custom be observed through *Egypt*, *Libya* and *Pentapolis*, in such manner, that the Bp. of *Alexandria* has the power over them; because the Bp. of *Rome* has the like custom. Some protestants pretend that this canon is express against the pope's supremacy over other churches; since the limited power of the Bp. of *Alex.* is regulated upon the plan of the Bp. of *Rome's* power; which by consequence must be limited, since they have a like custom both of them. This, say they, is still plainer in *Rufinus's* version of this canon, where the Bp. of *Alex.* has the same power over *Egypt* as the pope over the suburbicary churches, and if the Bp. of *Alex.* power extends itself as much beyond the pope's, as *Egypt*, &c. beyond the suburbicary churches only a mile round about *Rome*. *Rufinus's* words are h. c. 6. & ut apud *Alexandriam* vetusta
VOL. V. I consuetudo

consuetudo servetur, ut vel ille Egypti, vel hic suburbicariarum ecclesiarum sollicitudinem gerat.

They who infer the supremacy from hence say, the sense is: *let Egypt keep its ancient practice, that the Bp. of Alex. have the power of all these things, because this is the custom of the Roman Bp. viz. to grant this power to him of Alex.*

(1.) the Bps of the C. of *Chalced.* understood it thus, who upon hearing this can. read, cried out: *we know that all primacy and principal honor, according to the canons, are conserved for the arch-bp. of ancient Rome*: where note the word *all* excluding limitation, and *conserved* not enacted; (2.) *Gelas. I. ep. ad oriental.* For on what account can other sees claim respect, if the primitive reverence (*antiqua & vetusta reverentia*) be not paid to the first see of the blessed *Peter*, by which the dignity of all priests is strengthened and confirmed, and the ancient honour adjudged to it by the invincible and singular judgment of the 318 fathers. And *Bonifacius I. in ep. ad episc. Thessal.* The institution of the rising (*nascentis*) universal church took its beginning from the honour of *B. Peter*, in whom its government and power are placed.

... To this the precepts of the *Nic. C.* bear witness. — *Nicol. I. ep. ad Mich. imp.* The privileges of the *Rom. church* are settled in the *B. Peter* by the mouth of *Christ* — and if the decrees of the *Nic. C.* are diligently inspected into, we shall find that synod added nothing to the *Roman church*, but only took a particular example from the form of that church, thereby to regulate the church of *Alexandria*; (3.)
the

the primacy of *Rome* over other churches was allowed by all, as appears by the appeals of *Athanasius* of *Alex.* to *Julius*, *S. John Chrys.* to *Innocent*, &c. They who think it makes neither *pro* nor *con*, shew that it does not make *con*, because a limitation of place in the copy cannot argue that limitation in the original where no place is mentioned, so that according to the force of the words nothing is expressed, but that the Bp. of *Alex.* should have this power over *Egypt*, &c. because the Bp. of *Rome* has the like custom every-where: the following part however seems to determine the sense, by the power each has of ordaining in quality of metropolitans; and here we must distinguish two sorts of metropolitans, (1.) those that are at the head of a province, and correspond to what we now call arch-bps; (2.) those that are the head of many provinces having several simple metropolitans under them, and for distinction named arch-metropolitans or patriarchs; now it is evident, that here the comparison stands upon the arch-metropolitan power, since that of *Alex.* extends itself over *Egypt*, &c. where there were at least ten simple metropolitans (exepist. *Theod.* imp. ad *Diosc.* in *C. Chalced.* ac. 1.) and therefore the sense is: let the Bp. of *Alex.* have the power of ordaining, &c. in *Egypt*, &c. because the Bp. of *Rome* has a like custom in his patriarchate. — As to *Rufinus*, his custom is well known of giving his own meaning often contrary or disparate to what he translates, but here he seems to have no meaning at all. Such passages as these made *S. Jerom* (apol. 1.) tell

him, that frequently he did not understand his writings, having the same misfortune in reading, as he in writing them. Perhaps by expunging the first *vel* and changing the 2d *vel* into *veluti*, the parity between *Egypt* and the suburbicary churches may have some sense, for the better understanding of which we may consider the Bp. of *Rome* under different characters, (1.) as Bp. of all churches; (2.) as patriarch of the *west*; (3.) as metropolitan of the *Roman* province; (4.) as Bp. of his particular diocese: accordingly suburbicary churches and regions (from *Augustus* down to *Constantine*, who divided the empire) were all churches whatsoever, as *Morinus* proves (1. ex. eccles. ex-cert. 30.) (2.) after this division, for all the *west*: thus *Julian* (*the apostate*) writing to *Taurus* (l. 9. de extraord. mun. C. *Theodos.*) not only in *Italy* but also in the urbicary regions: thus *Gratian* and *Valentinian* L. unic. C. *Theodos. si per obrept.* (3.) suburb. are taken for 10 particular provinces, of which *Notitia imperii*; (4.) for those co-extended to the prefect of the *pretorium's* power, which sometimes was confined to a mile round about *Rome*, sometimes dilated to 10 provinces. Now the Bp. of *Rome* nor the suburb. are taken in the 1. sense, because the Bp. of *Alex.* never had any universal jurisdiction: not in the 3. because that meddled only with the ordinations of his suffragans, nor in the 4. which did not meddle with any ordination of Bps: but in the 2. that as the Bp. of *Rome* ordained metropolitans in the *west*, so the Bp. of *Alex.* in *Egypt*, &c. and thus this canon takes

takes care of the patriarchal or archi-metropolitan rights, as it took care of the simple metropolitans rights, can. 4. — and in this sense not only several catholics, but most of the *grecian* schismatics understand this canon, among whom are *Zonaras* in can. 6. *C. Nic.* *Nilus* l. 2. de primat. pap. *Balsaman* patriarch of *Antioch* in præfat. can. Nor does this canon make for the pope's primacy: bec. acc. to *Dion. exig. collect.* the *Alex. Bp.* has his jurisdiction, bec. the *Rom. Bp.* has a like custom, not bec. he has a custom of granting. The bps and fathers own indeed that the pope's supremacy was confirmed and ratified in the C. of *Nice*, but not by the 6. can. but by admitting the pope's legates to preside, by unanimously acknowledging his right to receive appeals, and of governing the universal church.

N. 5. *Eus.* 3. v. *Conf.* 18, 19, 20. *Epiph.* h. 70. *Theod.* 1. c. 8. *Atha* syn. *Alexandria* *Leo* epif. 64. epist. paschales. t. 1. bib. sanc. *Proter.* ap. *Bed.* rat. temp. c. 42, v. *Baron. n.* 110, 111. ~~Meto~~ he published his table about 321 or 322. Of him and his cycle. *Ptol.* 3. *Almag.* *Ælian.* 10. c. 7. *Scalig.* de emend. temp. *Vossius* de mat. c. 33. *Petau.* de doc. temp. & rat.

N. 6. *Soz.* 1. c. 22.

N. 7. We find many things cited as in this C. which now are not extant; as of the book of *Judith* (*Hier.* in præf. *Jud.*) of the impediment of bigamy (*S. Amb.* epif. ad *Vercel. eccl.*) of sacrificing, fasting (*C. 3. Carth.*) of formed letters, as *Atticus Bp.* of *C. P.* testifies (ap. *Grat.* dif. 73. c. 1 and 2) and several others which are not in terms in this C. as pope *Zosi-*

mus of appeals (C. 6. *Carth.*) & *Julius* (ep. ad *Euseb.* ap. *Theod.* 2. c. 4.) which is only there by consequence, if the *Sardican* is not there called the *Nice* C. — Besides this, there are the 85 *Arabian* canons admitted by the *Greeks*. Now on the other side it is evident there were only 20 canons in all; for (1.) there were many versions of them brought to the sixth C. of *Carthage*, ab. y. 419, and all of them had only 20 canons. *Theod.* 1. c. 8. reckons just 20. *Gelas. Cyzic.* 2. c. 31. *Hinom.* epif. ad *Hincmar.* *Laud.* and the other ancients. — So that all we can say, is, that either the canons are defective, which may be in respect of some small matter, but not in respect of more important points that have no connexion with these 20 canons; or (2.) that canons of other councils were joined with the *Nice* ones, and so by mistake cited as *Nice*, which can hardly be admitted of with respect to SS. *Jerom.*, *Ambrose*, councils, &c. which must then be mistaken; or (3.) that there were 20 canons for the church in general, and many more made for particular churches, and approved of in this C. And for this last sentence there is a great deal of grounds in *Gelasius Cyzic.* 2. c. 30. & in præf. his. C. *Nic.* and in *Hincm.* (ep. ad *Hinc. Laud.*)

N. 8. epif. synod. in edit. *Crescon.* and fr. *Soc.* 2. c. 13. the ecclesiastical canon forbids any decrees to be enacted for churches without the sentence of the *Roman* Bp. *Felix* III. epif. 4. De C. *Rom.* t. 1. Conc. v. *Baron.* n. 199. *Emperor*, &c. *Euf.* 3. v. *Conf.* a c. 12 ad 23. —

l. 4.

Notes upon the Fourth Age. 119

l. 4. c. 7, 8, 9. *Sozom.* l. 1. c. ult. l. 2. c. 7, 14. *Theod.* 1. c. 11.

N. 9. *Gel. Cyz.* 3. c. 2, 3. *Theod.* 1. c. 19, 20. *Atha.* apol. 2. & decr. Nic. and so of every thing except the 3 months which is in *Philos.* 1. n. 9.

Notes for the year 326, &c.

N. 1, 2. *Athan.* apol. 2. *Icon Epiph.* h. 68, 69. *Sozom.* 2. c. 17. 17th. *Theod.* 1. c. 25. *Atha.* apol. 2. *Soc.* 1. c. 15. *Epi.* h. 69. 27th MS. *Vat.* gen. ad mart. *Bed. Soz.* ut sup. v. *Pagi* n. 3. thirty all say he was very young when made Bp, and he (ad solit.) relates the *Diocles.* persecution not as what he had seen, but heard from his ancestors, so that he could not well be more than 30, nor prob. less, bec. of the canons; the *Benedictins* of *S. Maur.* and others commonly make him of this age. But his *Naz.* or. 21. *Sulp.* 2. *Theod.* 1. c. 25. *Soc.* 1. c. 8. *Sozom.* 1. c. 17. *Epiph.* h. 69. —
N. 2. *Theod.* &c. ut sup.

N. 3. *Eutrop.* *Zoz.* l. 2. *Hier.* chr. *Vic. Philost.* *Orof.* 7. c. 29. *Sidon.* 5. ep. 8.

N. 4. *Euf.* 3. v. *Conf.* c. 42. seq. & chr. the invention of the cross with all its circumstances in *Soc.* 1. c. 17. *Sozom.* 2. c. 1. *Theod.* 1. c. 18. *Paulin.* epif. 11. *Ruf.* 10. c. 7. *Sulp.* 2. *Amb.* obit. *Theod.* & in div. where he differs indeed in some little circumstance about the title of the cross, but all the others relate it as we have done in that circumstance as well as in the rest, so that nothing can be more authentic, fr. alm. contemporary authors, than the whole num.

except the sending the cross then, which is a constant tradition not to be disproved. *Constat* says *Spond. n.* 10.

N. 5. *Ruf.* 1. c. 10. *Soc.* 1. c. 19. *Soz.* 2. c. 7. *Theod.* 1. c. 24.

N. 6. *Ruf.* 1. c. 9. *Soc.* 1. c. 20. *Soz.* 2. c. 24. *Theod.* 1. c. 23. — Now *Rufinus* had this relation from *Edeſius's* own mouth; so that it has all the historical certainty one can desire; it is true he was mistaken in his *Ethiopia* which we have corrected from *S. Atha. apol.* 1.

Notes for the year 328.

N. 1, & seq. *Atha. apol.* 1. ment. this visit placed by all in this y. and may be gathered fr. the complaints of *Ischyra*, &c. *Marks* see y. 59. n. 4. the rest of these and seq. n. in *Atha. v. Ant. Hier. v. Paul. v. Hilari. ep.* 3. ad *Heli.* & 7. ad *Let. Paulin.* car. ult. *Ruf.* & laus. v. *PP. Soc.* 4. c. 23. *Soz.* 1. c. 14.

Notes for the year 329, &c.

N. 1. *Soc.* 1. c. 23. *Soz.* 2. c. 21, 22. *Theod.* 1. c. 26. *Atha. apol.* 2. & in ari. *Epiph. h.* 68. *Theognis's* return acc. to *Philoſt.* was 3 y. fr. his banishment, and tf. at the end of last or begin. of this year.

N. 2, 3. *Byzas* in 97 U. C. says *Euf. chr.* i. c. 985 y. past: tf. p. 119. l. 4. read: built ab. 980 y. past, and ab. the 1080 y. of *Rome.* — *Codin.* or. on 29 Nov. 329. *May* 330. indic. 3. d. lunæ, chr. alex. *Idac. fast. Zonar. an. par.* 3. — p. 119. l. 9. read: in greek the language manner all that follows is in *Soc.* 1. c. 17. *Soz.*

2. c. 3. *Euf.* 3. v. *Conf.* 48. *Zosm.* 2. *Hier.* chr. *Hefych.* p. 29. *Philost.* 2: c. 9. except the steps which I have read in some ancient, but cannot remember where; but there is something like it in *Cassiodor.* l. 9. ep. 5. where he speaks of corn hoarded up *in gradu* which the *bibliothèque critique*, dec. 1684, explicates much in this manner, p. 121. *prayers Euf.* 4. v. *Conf.* 50. *letter to Euf.* 3. v. *Conf.* 52.

N. 4. *Hier.* ep. ad *Ctes.* *Ruf.* 10. c. 11: *Soc.* 1. c. 25. *Soz.* 2. c. 27. *Theod.* 2. c. 3. *Til. E.* 4. p. 54 & 389. *Dicomedie Athan.* in ari. & apol. 2. *Soc.* 1. c. 27. *Soz.* 2. c. 22.

N. 5. *Euf.* 3. v. *Conf.* 51, 52, 53.

N. 6. *Hier.* v. i. & in *Ruf.* 2. *Soc.* 1. c. 24. *Chryf.* or. 52. *Athan.* fug. & sol. *Fulg.* de præd. 2. *Hil.* frag. l. *Soc.* 2. c. 19. *Theod.* 1. c. 21.

N. 7. fr. the same authors, except the time of the deposition, which *Baron.* puts in 340, who says these bustles happened at his ordination not deposition; but that they happened now in 331 at his deposition is proved (1.) fr. *Athan.* ad solit. S *Eutropius's* banishment happened after *Eustathius's*: but *Eutropius's* could not be later than the begin. of 332. Tf. *Eustathius's* could not be later than 331. The minor is proved: from *Athan.* ib. saying that *Basilina Julian's* mother was the cause of *Eutropius's* deposition: but she d. at the latest in 332 from *Jul. misop.* (2.) fr. *Soc.* 1. c. 24. *Soz.* 2. c. 19. *Theod.* 1. c. 21. (3.) fr. *Theod.* 2. c. 31. saying: *Meletius* was constituted Bp. 30 years after *Eustathius*: but *Meletius* was made in 361. fr. *Soc.* 2. c. 44. tf. *Ob.* 1. by *Baronius.* *Eustathius*

statbius was deposed under *Constantius*, *tf.* not till aft. 337, and prob. in 340. The antecedent is proved: (1.) fr. *Athan.* fol. & *Hier.* in chr. (2.) he was deposed for holding the *Nicene* faith, which was a crime under *Constantius*, but none under *Constantine*. *Ans.* I deny the anteced. to 1. proof I refer to the royal and *Lyons* MSS. where *Athan.* and *Hier.* have *Constantine* not *Constantius*: to 2. the holding the *Nicene* creed was the real cause, but other reasons as the child, &c. the pretences. *Ob.* 2. by *Pagi.* *Hier.* in chr. ad an. *Abrabæ* 2344, i.e. 329, relates *Eust.* deposition. *Ans.* So he does many other *Antiochian* Bps successions, as *Philogonius's*, *Paulinus's*, &c. putting all together, and making no digression for the sake of chronology. *Boll.* 4 *Julii* a pag. 31 ad 38.

N. 8. *ix Philost.* 3. c. 15. *Eulalius* ib. *Hier.* chr. *Theod.* 1. c. 21. he lived a very little while. *Eusebius* 3. v. *Conf.* 60. *Theod.* ut sup. who also says *Euphronius* lived a y. and some few m. *Placillus* ib. who was present at the C. of *Tyre* in 334.

N. 9, 10. *Athan.* apol. 2. *Soc.* 1. a c. 21. ad 37. *Soz.* a c. 21 ad 25. *Theod.* 1. a c. 26 ad 31. *Epiph.* h. 68. *Ruf.* 10. a c. 14 ad 19.

Notes for the year 335, &c.

N. 1. ut sup. only the time of the C. is specified by *Euf.* 4. v. *Conf.* 40, 41. and by *Soc.* ut sup. in the 20th of *Constantine*, i.e. 335. *Athan.* vit. *Epiph.* h. 68. Some have endeavored to vindicate *Euseb.* from *Potamon's* accusation (related by *Epiph.* 68. and in the C. of *Alexandria* in

in 339, as *Atha.* apol. 2. has it) bec. if guilty of idolatry he had never been made Bp. A slight conjecture against such positive testimonies. He was in prison, and a man of his vain-glorious temper would have told us how honorably he came out if he could; it may therefore be supposed he committed some thing pretty privately that satisfied the magistrates, as denying *Christ* to be supreme God, which he did afterwards in his other works, or avowing that the sun might be adored, which he plainly does in his *dem. ev.* for l. 4. c. 8. he says, that the angels to whom God had confided the care of mankind had brought them to worship *prosekein* the sun and the stars, perceiving them too weak to rise up to God as the *Jews* did, and c. 9. thence they (*i. e.* idolaters) not content, as the apostle says, with those works of God, which shine out in the heavens, have been vain in their imaginations. . . Now that in ancient times mortals had regard only to the heavenly lights, and were not acquainted with idols, nor versed in the error and fallacy of the devils is abundantly proved, and I have before now in 1. *prep.* demonstrated, shewing they did not make to themselves signs from inanimate matter, but from those things alone which, the holy scriptures affirm, were distributed for signs to the *Gentiles*. *Maximus Ruf.* 10. c. 17. *Sez.* 2. c. 19. — p. 135. l. 18. read: his hands cut-off.

N. 2. Euf. 4. v. *Conf.* a 43 ad 49. *Athan.* apol. 2. *Theod.* 1. c. 29. *Ruf.* 10. c. 11. *Nicephorus* 8. c. 50. who ment. the d. but the chief

chief ceremonies are ment. by *Sophro. & Andr.*
creten ap. *Sur. & Godoy* t. 2. p. 184.

N. 3. *Atba.* ap. 2. & syn. *Ruf.* 10. c. 11. *Sozom.* 2. c. 27.

N. 4. lib. de *Rom. Pont.* v. *Bar.* 335. n. ult.

N. 5. *Soc.* 1. a c. 30 ad 36. *Soz.* 2. c. 28.
Theod. 1. c. 31. *Epiph.* h. 68. *Atba.* apol. 2.

N. 6. *Atba.* apol. 2. & fol. *Soc.* 1. c. 36. *Soz.*
2. c. 33.

N. 7. *Atba.* in *Ari.* & or. 1. *Soc.* 1. c. 37,
38. *Soz.* 2. c. 29, 30. *Epiph.* h. 68. *Naz.* or.
21, 23. *Amb.* fid. 1. c. 9. *Theod.* 1. c. 14.

N. 8. *Euf.* 4. v. *Con.* 49, 50, 51. *Viñ.* *Atba.*
apol. 2. *Zoz.* 2. *Ammi.* This n. is alm. in the
words of *Euf.* but as to the time of the partage
Idac. chron. makes it upon the *tricennalia* of
Constantine, which began July 25, 335. But
the marriage of *Constantius* seems to be this y.
even aft. July 25. for *Euf.* 4. v. *Conf.* 50. says
the 30th year was then passed.

N. 9. *Marcus Hier.* v. i. 8. m. *Baron.* 336.
n. 61. *Pagi* ibid. & mart. *Rom.* 7 Octob. *Alex-*
ander Soc. 2. c. 6. *Soz.* 3. c. 3. *Marcellin &*
Faustin. *Theod.* 1. c. 2, 3. *Athan.* ari. & fol.
Epiph. h. 69.

Notes for the year 337, &c.

N. 1. *Euf.* 4. v. *Con.* a 51 ad 55. *Soc.* 1. c.
39. *Soz.* 2. c. 34. *Theod.* 1. c. ult. *Vic. Eutr.*
Hier. chr. Of his baptism see n. 5. ad a. 324.

N. 2. *Lañ.* per. a c. 18 ad 25. *Euf.* v. *Conf.*
Viñ. *Zozim.* *Hier.* *Pbot.* July. &c.

N. 3.

Notes upon the Fourth Age. 125

N. 3. *Church-men Euf.* 10. c. 7. *Cod. Theod.* t. 6. *Measures Theod.* 1. c. 11. *Papian Cod. Theod.* 8. t. 16. *restored Euf.* 2. v. *Conf.* 20, 21. *Sunday Euf.* c. 18. *Country l.* 1. de fer. *Cod. Th. ap. Baron.* a. 32. n. 11. *Crucify Vict. Soz.* 1. c. 8. *Slavery Cod. Theod.* v. *Til. E.* 4. p. 1. pa: 253. *Sacrifices . . Vapes, &c.* *ibid.*

N. 4. *Large Jul. ad Athan. Hier. chr. Soc.* 2. c. 25. *Atha.* fol. v. *Til. E.* 4. p. 2. pa. 646. *Gallus and Julian* how saved *Soc.* 3. c. 1. *Ammi. Naz. or.* 3. — *Ablavius Eunap.* c. 4. *Zoz.* 2. *Ammi. Alled Athan.* apol. 2. — ad fol. — de syn. *Soc.* 2. c. 2. *Soz.* 3. c. 1. *Theod.* 1. c. 3. *Ruf.* 10. c. 11. *Naz. or.* 23. *Ammi.*

Notes for the year 338, &c.

N. 1. *Atha.* fol. — apol. 2. *Epiph. h.* 68. *Soc. Soz. Theod. &c.* ut sup. *Naz. or.* 21. *Ammomius Soc.* 4. c. 23. *Hier. ep.* 16, &c.

N. 2. *Soc.* 2. c. 3, 4, 5. puts his death this y. and all thereabouts: his learning and *Arianism* are attested by *Alex. Bp. of Alex.* ep. ad *Alex. Constantinop.* by *Athan.* syn. dec. syn. nic. & ep. ad epif. afric. *Marcel. Ancyr.* cont. ari. *Hilar.* 1. ad *Constant.* n. 5. *Epiph. h. Melet. Hier.* 1 & 2. cont. *Ruf.* ep. 65 ad pam. ad ctesi. ad minerv. & v. i. *Ruf.* ep. ad chrom. *Antip. Boftr.* 1. con. *Euf.* apol. *Patres syn.* VII. *Aug.* h. c. 83. *Greg. mag.* ep. ad eulog. *Phot. cod.* 13. 127. & ep. ad constant. patric. *Zon.* 3. *Niceph.* 6. c. 37. *Theod.* 1. c. 21. *Sophron, Suidas, &c.* The chief among the ancients who vindicate him are *Soc. Soz. & Gelas. Cyzic.* —

It

It is plain, that *Euf.* in different places seems to assert and deny *Christ's* divinity both bef. and aft. *Arianism* began, but there are many reas. to think him an *Arian* rather aft. than bef. (1.) before that time his words are more expressive of a true divinity than after; as on the contrary those against it are more significant afterwards. — e. c. in *demonst. ev.* p. 215. published about 315. he says pag. 215. that this is the difference betwixt vulgar images, and the Word the image of the Father, that in them the image and original have a resemblance, but not the same nature; whereas the Word is the image, not on account of a faint resemblance, but because he expresses the Father in the self-same essence, *kai autoousia to patri aphomoioumenos*, and in the same place calls him co-existent and co-eternal: than which nothing can be more strong; and tho' some of his sayings look the contrary way, yet there are none before *Arius's* quarrels, but have been used by others undoubtedly orthodox: but after that time how weak and enervate is what he says for the divinity; then what strong expressions against it! in ep. ad *Euphrat.* he says *Christ* is not true God (*Athan. syn.*) and l. 1. eccl. theol. c. 11. adv. *Marcel.* *Christ* taught us to believe that the Father is the only true God, whom he acknowledges to be greater than himself, — and shews there are not more Gods, bec. there are not more unborn: — l. 2. c. 7. for neither do we put these *hypostases* (Father and Son) equal in honor. — in ep. ad *Cesar.* he gives this barren reason why he

con-

condemned *Arius* for saying, the Son was of things not extant ; and that a time was when the Son was not; bec. these voices, says he, are not in scripture ; and in the same ep. as cited by *Theod.* l. 1. c. 12. (which *Bul.* and *Du Pin* think spurious however, as not being as to this part in *Soc.* &c. nor in *Cousin's* edit. of *Theod.*) the Son was in power before he was actually begot by the Father. — (2.) Grains of allowance are to be given to expressions before a heresy is broached, which are unpardonable afterwards. (3.) in his *eccl. theol.* l. 3. he says the H. Ghost is neither God, nor Son of God, bec. he does not draw his original from the Father, as the Son, being in the number of those things that are made by the Son: now there is great connexion betwixt the divinity of the 2d and 3d person. (4.) his joining in *Eustatbius's* deposition. (5.) his omitting in his history the transactions of the C. of *Nice*, and all that seems to redound to *Arius's* disadvantage, his fall, &c. see y. 335. n. 1. As to the order of his works, *Euf.* in apol. *Orig.* & adv. *Hieroc.* tells us he writ them in the *Dioclesian* persecution : and in *prep. ev.* 4. c. 9. he cites his *demonst.* and in *bis.* 1. c. 2. ment. both *prep.* and *demonst.* and c. 1. also ment. his *chronicon.*

N. 3. *Soc.* 2. c. 3, 4, 5. *Acyndin.* & *Procul.* *coff. i. e.* 340. He was *Soc.* ut sup. *Viët.* *Soz.* 3. c. 2. *Eutrop.* *Hier.* and above all *Zonaras*, who fr. faithful memoirs puts down the particulars, so that *Zosimus* stands alone when he makes *Constans* the aggressor. *West.* ut sup. & *Juli.* or. 2. *Soc.* 2. c. 10. *Soz.* 3. c. 6. *Hier.* in chr. a. 4^o.
Impera-

Imperatorum, &c. Idat. &c. Oros. 7. c. 29.
Ephrem. orat. de ter. mot. edit. Voss. t. 1.

N. 4. Athan. v. Ant.

Notes for the year 341.

N. 1. 90 bec. born 250. Paul Hier. Athan. v. Ant.

N. 2, 3. Hier. v. Hil. Soz. 5. c. 10. Gudwal Sur. Haræus. Lipo. 6 Jun. Malbr. in Morinis. Capgrave.

*N. 4. Atha. apol. 2. & syn. Soc. 2. c. 8, 9, 10. Soz. 3. c. 5, 6. Of 97 Atha. ut sup. 90. Hil. syn. 97 Canon Soc. 2. c. 5. Six and thirty Jul. in ep. ad orient. ap Athan. apol. 2. who tf. are they who act against the canons? Is it we, who with so many informations of affairs have received him? (*Athanasius*) or they who only with 36 suffrages at *Antioch*, have nominated an extern Bp, and sent him surrounded with a military guard to *Alexandria*? — *Pagi* here *n. 9.* says all the learned thought this the sense of the passage till *Valesius*, who found the *gr.* ill turned by *Nannius*, which should be thus: or they who at *Antioch* 36 mansions off, have nominated an extern. &c. — The *gr.* is *apotriakonta kai ex monon en Antiocheia*, which *monon* may be derived fr. *mones* mansion or fr. *mones* alone, and thus may signify either 36 mansions (or days journey off) or 36 suffrages only, but the last is most natural and tf. turned so by all bef. *Vales.* *Haid* 18. *Atha. apol. 2. Emesa Soc. 2. c. 9. Sozom. 3. c. 6. Gregory Atha. ad orth. & solit. Soc. 2. c. 11. Soz. 3. c. 6. S. Maximus* in dial. de trin. l. 3. ap. *Ath.**

N. 5.

Notes upon the Fourth Age. 129

N. 5. Soc. 2. c. 10 & 41. *Atha.* syn. *Hil.* syn. Soc. 3. c. 5.

N. 6. *Judeus Epiph.* h. 70. *Aug.* h. *Theod.* 4. h. f. 10. Note this can. more at large is: Such who in villages or in country places are called *chorepiscopi* tho' they have received the imposition of hands of the bishops *episcopus*, yet the H. synod thought fit that they should know their own bounds, administer to their own churches, and be content with the care and government of them; let them ordain lectors, sub-deacons and exorcists; . . . but not dare ordain a priest or deacon, without the Bp. of the city to which he and his district is subject. But if any one should attempt to transgress these statutes, let him be deposed and deprived of the honor he had shared. But let a *chorepiscopus* be made by the bishop to whom he is subject. Here it is to be noted, that *chora* sometimes signifies *in the place* or *instead*, and sometimes the place, ground, or country, which applied to *episcopus* a bishop, may either signify a vice-bp. (*i. e.* a suffragan) or else a village-bp. The village-bishop was only a simple priest, much of the same nature with the rural deans at present, and had no legal, nor even valid, power of conferring sacred orders. The suffragan bp. (in the sense of *chorepiscopus*) was one validly ordained Bp. but on account of schism (as in the case of the *Meletians*) wrong titles, quarrels, &c. had no see, but had the 2d place aft. the Bp. of the see where they resided, and was often authorized to perform the part of a village-bp, and such an one tho' he could as validly ordain as another Bp. yet he had this

VOL. V.

K

power

power restrained by this canon of ordaining no higher than sub-deacons; and that this *chor-episcopus* must be made, that is, appointed by the bishop. — This canon some bring to prove the sufficiency of one Bp. ordainer, and read *episcopou* in place of *episcopum*, but *Jusellus* reads it as we do aft. most MSS. The authority of these canons is very great; and as such approved of by C. *Chalced.* act. 4 & 11. & can. 1. by *Joan. Ant.* *Joan.* II. *S. Cesar. Arel.* *Martin Brac.* *Vigil. Pap.* in epif. aprob. a conc. V. *Crescon.* C. *Trull.* *Zach. Pap.* *Steph.* II. *Adrian.* I. *Carol. mag.* CC. *Aquisgr.* *Rom.* & *Gall.* v. *Schelftraet* diff. 4. p. 150. with whom we put (not two councils, one of *Catholics* and another of *Arians*, but) one only which, tho' prob. proceeded with an ill intent, made these excellent canons. — *Alex.* and *Til.* think only a part of these were made in this C. but as they are all cited as such, I shall answer their object. 1. The names of some subscribers to these canons were dead before 341, as *Theodotus* of *Laodicea* and *Anatolius* of *Emesa*. *Anf.* In MS. *Corb.* it is *Theodorus* not *Theodotus*: in no MS. *Theodotus* *Laod.* why then not as well *Theod.* *Tharsens.* or *Sidoniens*? *Anatolius* was only then turned out of his see. *Ob.* 2. The 13th and 22d canons the same. *Anf.* The 22d is of ordination in another's diocese, the 13th in another's province. *Ob.* 3. Different subscriptions to C. and to canons. *Anf.* Bec. at the begin. when the canons were made, all the *Eusebians* were not come, and at the end the *Catholics* went away. *Ob.* Abundance of people reject the *Antioch C.*
Anf.

Ans. So do I; but not the canons, as much otherwise approved. *Ob.* 5. *S. Chrys.* rejected the 12th canon from *Pall. v. Chrys.* *Ans.* *Bee.* (1.) it was not as yet approved; (2.) was composed by the *Arians*; (3.) it did not directly touch the point; and (4.) it was false, &c. adding the words *justly* or *unjustly*, see vol. 3. p. 340. but all this was before the C. of *Chalced.* when it was universally approved.

N. 7, 8. *Atba.* apol. 2. orth. fol. *Soc.* 2. c. 11. *Soz.* 3. c. 5.

Notes for the year 342.

N. 1. Part of this letter is in *Soz.* 3. c. 10. and the whole in *Atba.* apol. 2.

N. 2. *Atba.* apol. 2. *Died Soc.* 2. c. 12, 13. & 1. c. 25. *Soz.* 3. c. 7. *Hier.* ad *Ctes.* *Ammi.* 1. 14. *Iduc.* chr. this y.

N. 3. *Soc.* 2. c. 15. *Soz.* 3. c. 9.

N. 4. 2. c. 17, 18, 19. *Soz.* 3. c. 10. *Atba.* orth. & syn. *Maximin Hil.* frag. p. 26. *Soz.* 3. c. 11.

Notes for the year 343, &c.

N. 1, 2. In *Soz.* 2. a c. 9 ad 15. and in extracts fr. *S. James* of *Nisibis*; all the difficulty is the time, *Soc.* puts it under *Constantine*, but there is not any thing in *Eus.* &c. but what sounds the contrary under that prince, so with *Baron. Pagi, Tsk* &c. we rather follow *Hier.* chr. who puts it this y.

N. 3, 4. *Atba.* syn. & *Soc.* 2. c. 19. place the y. of this assembly 3 y. aft. *Narcissus's* deputation: tf. in 345. the rest see in *Atba.* ut

sup. in *Soc.* c. 20. *Soz.* 4. c. 16. *Hil.* fr. 1, 2. *Hier.* v. i. *Theod.* 2. c. 11. *Aug.* ep. 50. *Sulp.* 2. *Mercat.* t. 2. *Lucif.* non parcen. p. 1079. *Lirin.* 16. *Epiph.* h. 71.

N. 5, 6, 7. The C. was *Ruf.* & *Euf.* coss. i. e. 347. *Soc.* 2. c. 20. *Soz.* 3. c. 11. who both say there were 300 bps. i. e. fr. the *West* acc. to *Athanas.* syn. and 77 eastern ones acc. to *Sabinus.* The rest in *Athanas.* syn. apol. 2. fol. pseudosyn. *Hil.* frag. 1, 2. *Theod.* 2. c. 7, 8. *Soc.* & *Soz.* ut sup.

N. 8. *Conc.* t. 2.

N. 9. *Soc.* *Soz.* *Athanas.* *Hil.* ut sup. *Aug.* in *Cresc.* 3. c. 34. ep. 63. *Soc.* 2. c. 20. styles it a general C. *Athanas.* apol. 2. the great synod. *Sulp.* l. 2. convoked out of all the world. *Vigil.* *Taps.* l. 5. cont. *Euty.* out of all provinces. *Justinian* in edict. fid. œcumenial. *Ob.* All allow it general as to its convocation, but not in the event, because the eastern bps left it, and cf. SS. *Hil.* cont. *Conf.* & *Epiph.* h. 71. name it the western synod, and all name the C. of C. P. the II. general one, which would be III. in case this of *Sardica* was general. *Ans.* The eastern Bps leaving it without a lawful cause could not prejudice its generality; but all of them did not leave it, for still there remained out of *Thrace*, *Palestine*, *Arabia*, *Egypt*, and the provinces adjacent to C. P. as appears by the inscription of their synodical letter. — SS. *Hil.* and *Epiph.* call it western, to distinguish it from that of *Philippopolis* that usurped the name of this *Sardican* C. which being an appendix of that of *Nice*, no new creed or formula having been framed

Notes upon the Fourth Age. 133

framed in this, hinders not the C. P. one from being called the II. — Soz. indeed says, a formula of faith was composed there, but *Atha.* ad *Antioch.* positively denies it.

N. 10. *Same substance Hil.* cont. *Conf.* p. 116. *Damnas quoque & substantiæ nomen, quo te & Sardicensi synodo & Syrmienfi pium esse occidentalibus mentiebaris.* *Milan Hil.* frag. 2 y. bef. *Ursacius* and *Valens's* pardon granted them by pope *Julius*; tf. this y. see *Pagi* y. 347. a n. 8. ad fin.

N. 11, 12. *Atha.* fol. & fug. *Theod.* 2. c. 8, 9, 10, 24.

N. 13. *Nyss.* 1. in *Eunom.* *Atha.* syn. *Amb.* fid. 1. c. 4. *Soc.* 2. c. 35. *Soz.* 4. c. 15. *Theod.* 2. c. 24. *Philost.* 3. c. 15.

N. 14. *Theod.* 2. c. 24. *Facund.* 4. c. 2. *bairs* *Soz.* 3. c. 20.

N. 15. *Soc.* 2. c. 22, 23. *Soz.* 3. c. 20, 24. *Atha.* fol.

Notes for the year 349.

N. 1. *Atha.* orth. fol. apol. 2. *Soc.* *Soz.* ut sup. *Antony* *Atha.* v. *Ant.* fol. *Gregory* *Theod.* 2. c. 12.

N. 2. *Soz.* 6. c. 25. *Theod.* 5. c. 3. *Epiph.* h. 77. *Basil.* ep. 293. *Soc.* 3. c. 16.

N. 3, 4. *Atha.* apol. 2. fol. *Soc.* 2. c. 24. *Soz.* 3. c. 22, 24. *Hil.* frag. *Theod.* 2. c. 12.

N. 5. That *Gratus* was the person who laid open, &c. is the conjecture of *Baron.* *Til.* and *Du Pin.* The rest in *Optat.* 3. cont. *Parmen.* *Aug.* 2. cont. lit. *Pet.* c. 20. & 3. cont. *Cresc.* c. 49. *C. Carth.* t. 2. C. which says it was celeb.

134 *The Annals of the Church.*

when *Macarius* brought the alms aft. the C. of *Sardica*, and bef. *Conſtan's* death, *jan.* 18. 350.

Notes for the year 350, &c.

N. 1. *Zoz.* 2. *Zon.* t. 3. *Viſt.* *Butrop.* *Soc.* 2. & 25. *Sax.* 4. c. 1. 18th of *Jan.* *Idac.* chr. *Liban.* or. 9. *Church Atha.* apol. 1. *Optat.* cont. *Parm.* *Uetranio Zoz.* &c. ut ſup. *Juli.* or. 1. *Depotian* ut ſup.

N. 2. *Juli.* or. 1. *Zon.* t. 3. ſays he only parted after raiſing the ſiege of *Niſibis.* *Soc.* and *Soz.* ſeem to ſay the ſame. *The ſiege Philoſt.* 3. c. 23. *Theod.* 2. c. 30. chr. paſch. 350. *Juli.* or. 1. *Zon.* t. 3. *Volumes Gennad.* v. i.

N. 3, 4. ut ſup. *n.* 1 and 2. and *Themist.* or. 3, 4. — *Magnentius Atha.* apol. 1. only in ſome editions *Maximus* is named inſtead of *Maximin*: moreover *Til.* 7. p. 3. pag. 1242, would ſain prove that *Maximin* of *Treves* d. bef. this y. for, ſays he, *Maximin* was made Bp. the 27th of *Conſtantine*, i. e. 333. on the 13th of *Jan.* and governed 17 y. and 30 d. tf. d. *Feb.* 14. at fartheſt: thus *Lupus's* life of *Maximin*, to which *Til.* refers: but there it is ſaid, he was made Bp. the 24th of *Conſt.* i. e. 330. indeed all allow that this 24. is a miſtake; but ſince it muſt be changed, it is more likely that number ſhould be put in the place of 29 (than 27) ac. to which *Maximin* d. in 352. — But, continues *Til.* *Paulinus* Bp. of *Treves* brought *Urſacius* and *Valens* retractation in 324. to *Athanaſius* apol. 2. tf. his predecessor *Maximin.* was then dead. — And if ſo, *Maximin* muſt be Bp. acc. to *Til.* in the 26. of *Conſt.* — but

but I deny that *Paulin* of *Treves* brought it him, but *Paulinus* of *Tivoli* *Paulinou Tiberan.*

N. 5. ut sup. & *Idac.* chr. *Babylas* *Soz.* 5. c. 19. soon after *Idac.* fast. *Soc.* 2. c. 28. *Soz.* 4. c. 5. *Hier.* chr. in some edit. tho' *Baronius's* has 353. *Cyrl* fin. cat. mystag. ~~None~~ this is not in *Baron.* edit. but it is in the gr. and in most *lat.* translations. *Pentecostal* p. 212. l. ult: *Euf.* v. *Conf.* 64. *Basil.* sp. sanc. *Theod.* *Balsam.* t. 2. mon. gr. c. 15. *Pagi* 353. n. 9, 10, 11.

N. 6. *Council* *Soc.* 2. c. 30. *Soz.* 4. c. 6. expressly note this y. for the C. of *Sirmium's* condemnation of *Photin*, and that with consular marks, in which we do not find *Soc.* or *Soz.* mistaken; so that we can have no doubt but that the C. against *Photin* was of this y. — but we must not with *Soc.* jumble together the *Sirmium* councils of 349, 351 and 357: for the 1. C. was of *western* bps. 2d of *eastern*, and 3d of *western* again, even fr. *Spain.* *Hil.* frag. & syn. *New formula* of which *Atha.* syn. *Hil.* syn. one excusing and the other blaming it: I say *formula* and not *formulas* of this C. as *Soc.* *Soz.* and *Baron.* pretend; for (1.) *Basil* of *Ancyra* was one of the chief and alm. soul of this synod (*Epiph.* h. 73. *Soc.* 2. c. 30. *Soz.* 4. c. 6.) which a long time aft. in the C. of *Ancyra* 358. he praises mightily (*Epiph.* 73.) the other *semi-arians* too proved a resemblance of substance betwixt Father and Son out of this C. But the 2d *formula* expressly condemns the use of the terms *the same substance*, and the *resemblance of substance*: ff. (2.) *Hil.* syn. calls the first the form of *Sirmium* composed by the

K 4

Easterns,

Easterns, and speaks of the 2d as composed by *Germinius* (*Valens* and *Urfacius*) who was only Bp. after *Photin's* deposition. (3.) *Hil.* reckons up these forms amongst those made in different times and places: but the place the same of all, therefore the time different. (4.) *Vigil. Tapp.* 5. cont. *Eutych.* says the fathers of *Ancyra* called the *Sirmian formula* that *Osius* subscribed to blasphemy, but praised that which condemned *Photin*. The 3d formula could not be in this C. bec. *Atha. syn.* assures us it was made *Euseb. & Hypatio Coss.* i. e. 359. Besides *Germinius* testifies, that the 3d form established the likeness between the Father and the Son; so contrary to the 2d. — *Anathematisms* in all 27, which follow a creed that contains nothing contrary to truth, but some of the anathematisms found so harsh, that *Atha. syn.* blames them as *Hil. syn.* endeavours to give them a good turn. Anathem. 1. The H. Catholic Church looks upon those as alienated from her, who say the Son is of things which were not before, or of another essence, and not of the essence of God; and that there was a time or duration when he was not. 2. anath. to him who holds the Father and Son to be two Gods. 3. Whosoever does not confess *Christ* God, and the Son of God before all ages, ministering to his Father in the creation of the universe, let him be anathematized. 4. Whosoever holds *Christ* to be unborn, 5. or to be (barely) by prescience before *Mary*, 6, 7. or the dilated substance of God, 8. or a prolatitious word, 9. or a mere man, to him anath. 10. Whoever holds God
and

and man born of *Mary*, to be God unborn, anath. 11. If any one holds the Word to be turned into flesh, 12. or the divinity to be passible, anath. 13. If any one says, that the Father did not say to his Son: *let us make man*, but that God spoke this to himself, anath. 14. If any one says the Son was not beheld by *Abraham*, but God the Father, anath. 15. If any one says, that *Jacob* did not wrestle with the Son as man, but with the unborn, or with the Father, anath. 16. If any one understands, *the Lord rained from the Lord*, not of the Father and the Son, but says he rained from himself, anath. For the Lord the Son rained from him the Lord the Father. 17. If any one hearing it said: the Lord the Father, and the Lord the Son, or the Lord from the Lord, should by this understand two Gods, anath. for we do not compare the Son to the Father, but know he is subject to him: for he did not descend into *Sodom* without the order of his Father, nor rained from himself, but from the authority of the Father. Nor from himself does he sit at the right-hand of the Father; but heard his Father saying: sit at my right-hand. 18. If any one holds the Father, Son, and H. Ghost be one person, 19. or the H. Ghost to be unborn, 20. indistinct fr. the Son, 21. or a part of the Father, or the Son, 22. or that the Fath. Son and H. Ghost are 3 Gods, anath. 23. If any one reading these words of the scripture, I am God the first and the last, and there is no God besides me, which is brought to ruin idols and false gods, should after a *Jewish* manner apply it to destroy

destroy the only Son of God, who was before all ages, anath. 24. If any hold that the Son is made like a creature by the Father's will, or 25. against his will, anath. 26. If any one hold the Son to be unborn, and without an origin, as if they were two unorigined and unborn, so as to make two Gods, anath. 27. Again, confirming the whole, the third anath. is repeated, with very little addition. Of these anath. some, as the 1, 3, 13, 14, 15, 16, 17, 23, are put down at large, because they touch upon the main dispute betwixt the *Catholics* and the *Arians*. — the 1 is evidently *catholic*, and could not be more expressive without the term *omoussion*. — The 3. has nothing offensive but the word *ministering*, which many of the H. Fathers use who assert a perfect consubstantiality and equality of persons. The 13th has nothing amiss, and the 14, 15, 16, nothing but that they determine with anathemas a disputable point. The 17th is allowed by all but *Politheists*; but then the reasons that are brought for a proof of it may be well called in question, for *we know* the Son is *subject to the Father* has a harsh sound, and tho' some like expressions may be found in orthodox writers with regard not to the nature, but the origin of the Son from the Father, yet in such suspected persons as were in this C. it cannot but be suspected too. — But a bad proof does not destroy the truth of the thing proved.

N. 7. *Idac. chr. Zoz. 2. Zon. t. 3. gave orders Sulp. l. 2. One Vorburg* treats this as a fable (*Til. E. 4. p. 2.*) without any proof to the contrary,

Notes upon the Fourth Age. 139

rary, but that this would have lessened him, and out of Zoz. that he put a stop to the battle; but Zoz. authority is less than *Salpitiu's*, and if equal, agrees well enough with him. And *Julian* in his paneg. describing the particulars of the battle does not praise (tho' there had been an ample field) *Constantius* for his valour there, nor does any other historian. *Paul Soc.* 2. c. 26. *Soz.* 1. 4. *Theod.* 2. c. 5. *Atha.* fug. fol. who tells us, *ibid.* that *Philip* was stript shamefully of all his dignities a year aft. using *Paul* so, which happened in 352. *Marcellus* we find this y. *Basil* in possession of his see.

Notes for the year 352, &c.

N. 1. *Hil.* frag. 2. *Died Indic. vat. Hier. chr. Eusebians Hil.* frag. 2. where *Liberius* gives *Constantius* an account of all this. In order *Atha.* apol. 1. *Meanwhile Jul.* or. 2. *Zon.* t. 3. *Soc.* 2. c. 32. *Soz.* 4. c. 7. *chr. alex. Idac. Vict. Eutrop. Die Burd. Itin.* ap. *Til. E.* 4. p. 1112. *Where Arianism Atha.* fol. apol. 1. *Soz.* 4. c. 9.

N. 2. *Atha.* fol. *Ammi.* l. 4. p. 8. *Nor. dec.* c. 1. *Vincent Sulp.* 2. *Hil.* frag. 1 & 2. *Atha.* apol. 1. *Paulinus Fau. & Marcel.* *Hil.* frag. 1. & in *Const.* *Atha.* *Ari.* fug. fol. *Hier. chr. Sur.* 18. nov.

N. 3. *Hil.* frag. 1 & 2. & in *Const.* *Atha.* fol. fug. *Eusebius* *ibid.* *Hier.* v. i. *Amb.* ep. 25. sanc 15. *Fortunatian Hier.* v. i. *pleased Theod.* 2. c. 15.

N. 4. *Matron Philost.* 3. c. 27. *Nissen* in *Eu-rop.* *He had Ammian.* l. 14. *Eutrop. Vict. Zon.*

N. 5.

N. 5. Soc. 3. c. 1. Soz. 5. c. 21. *twenty Juli.* ep. 51. *There was Naz.* or. 3. *Theod.* 3. c. 2. Soc. Soz. ut sup. *Liban.* or. 5. *Eunap.* c. 5. *Aetius.* *Philost.* 3. c. 27. *Juli.* ep. 64. 7 *Months Juli.* ad *Atha.* & or. 3. *Ammi.* l. 15. Soc. Soz. ut sup. *Cross Theod.* 3. c. 3. *Nazi.* or. 4. *Basil.* ep. 207, 208. *Julian left Juli.* ad *Atha.* & or. 3. *Amm.* l. 15, &c.

N. 6. *About the same as Greg.* or. 20. sufficiently hints, and one may guess from their being constant companions in their studies, &c. but *Gregory* the elder of the two from *Naz.* ep. 33. where in a rallying way he claims *Basil's* respect as *presbuteros*, i. e. aged, not a presbyter, for he had been a long time then Bp. of *Sasyrna.* viz. 327 *Naz.* car. 1. says he was almost 30 y. old at quitting his studies this y. and so turned of 28 and entring 29: his parents offered him up to God, th. born aft. his father was a *Xtian* in 325. In 362 he was made priest, and complains that he was made too soon, and that they ought to expect till his old age. *Naz.* or. 1. And therefore he could not well be born before 327. Nor much later, for his father was made Bp. in 329, after which acc. to the canons he ought to observe chastity, and yet *Greg.* had a brother younger than himself called *Cesarius*, who must be born in 328 or 329, not to have been conceived after his father's ordination. It is true in *Cappadocia* there might perhaps be exemptions sometimes from these canons, but if *Gregory* should be born in 330, he would now be only 25 years old, at which time his father must be about 55, and his mother *omochronos* of the same

same age. *Naz.* or. 19. I must therefore dispose the years of this great doctor in the following manner.

Gregory the father was born in	_____	279
Gregory jun. in 326 or in 327	_____	327
Gregory sen. was made Bp. in	_____	329
And died 95 years old in	_____	374

Ob. 1. *Greg.* was born aft. his father was Bp. but his father was made Bp. in 329. *tf.* The *maj.* is proved from *Naz. carm.* 1. where *Greg. sen.* speaks thus to his son *Greg. jun.*

*You have not measur'd yet so much of life
As I have time employ'd in sacrifice.*

*Oup^ω tosfouton ekmemetrekas bion,
Ofos dieltbe thufi^ωn emoi cbronos.*

Ans. In a poetic expression sacrifice may be taken for that which every good *Xtian* offers ac. to *S. Thomas* of *Aquine* 2. 2. q. 85. a. 4. and *tf.* tho' born after his conversion, yet bef. he was a Bp. 325. Again he might be employed in sacrifice as an inferior minister of the church, and that prob. bef. he was made Bp. Again, *oup^ω* does not always signify *not yet*, but sometimes *not long*, as in *Aristophanes's Plutus*, where *oup^ω cbronou palaion eifederketo* is turned by the interpreters : *it is not long since was seen*, acc. to which the verse is :

You

*You have not measur'd long so much of life,
As I have time employ'd in sacrifice.*

Besides this the *Act. Sanct.* has two other observations : (1.) that probably instead of *thusiōn* is *disiōn*, and then the sense is,

*You have not measur'd yet so much of life,
As what my running time has twice consum'd.*

Bec. Greg. sen. was then, viz. in 362, 83 y. old, and his son only 35. The 2d observ. reads it *dieltb'etesiōn* for *dieltbe thusiōn*, but as these readings are not confirmed by MSS. I lay no stress on them. Ob. 2. Boll. 9 May p. 371. Naz. carm. 2. aft. his brother *Cesarius* and *Gorgonia's* death about 371 thus complains :

*My head with snow, my limbs, with furrows
spread,
Are downwards bent unto the verge of life.*

And ten y. aft. ep. 172. ad *Olymp.* *let my grey hairs move you, which have already mov'd you.* — and or. 17. writ either to *Olympius* or his predecessor to favour his citizens; he says: *let my grey hairs and number of years stand in place of a petition.* It is true as to the verse in *Billius's* translation, which runs thus :

*Canosque hæc tanta Cupido
Infudit capiti, præmaturamque senectam
Invexit :*

Invenit : there is no great difficulty, but the true translation is as above, which is plain by comparing the text . . . *Chalepon de pathos kata geras echeue* : *Kai krupte poti gaian eni phresi penthos aexon*. Now that verse would be very improper for one of 44 y. old, and the other sayings not proper for one of 55, th. it is more prob. he was born much sooner and that about 301 or 299, as *Suidas* puts it. *Ans.* Tho' the word *premature* is not in the verse, yet it is plain that there is the equivalent, viz. *my troublesom conflict has precipitated me into old age, I bend towards the ground, &c.* — so that the saint's labors had advanced old age before its time ; and as he was always aspiring after heaven, he counted every week a tedious year, and thought he had lived too long. *Oh.* 3. *Naz. ep. 26. ad Euf. Cas.* writ in 366, says that *Basil* was above other men laudable for his manners, his holiness and hoariness *polia* : and yet *Basil* was younger than *Gregory* ; now can this expression suit with one of 38 years old ? *Ans.* His age was hastened on by troubles as well as *S. Gregory's*, and by sickness besides ; so that the answer to the 2d. ob. might serve for this if there was need. — but in the *Frankfort*, and in the *Cullen* edition I make use of, there is not *polia* hoariness, but *politeia* conversation. Same country *Naz. ep. 6. or. 20. Ruf. 2. c. 9. Sidore Peleus. 1. ep. 281, 158, 352. Arianzum Naz. or. 15. Nicet. in or. 15. Naz. 2. p. 646. Ppocesura Naz. or. 5. car. 6. & 48. ep. 49. or. 19. Basil. ep. 159. Nazaca Soc. 5. c. 4. Philost. 9. c. 12. Basil. ep. 141. Parents Naz.*

Naz. car. 1, 2, 5. or. 10, 11, 19. *Nazianzum* bec. *Arianzum* belonged to it, and *tf. Greg.* the priest who writes his life makes no distinction. *Nyphistarians* or. 19. *Dream* car. 5. *Cesarea* *Naz.* or. 10 & 20 in *Palestinae scholis.* *Hier.* v. i. *Tempests* or. 19. car. 1.

N. 7. *Naz.* or. 20. *Nyff.* in *Quad. de Basil.* & v. *S. Macr. Basil.* ep 74, 75, 79. pr. in l. ethic. t. 2. *Ceremonial Eunap.* c. 8. *Olymp.* ap. *Phot.* c. 80 & ap. *Naz.* or. 20. *Exploded Naz.* or. 20.

N. 8. *Sulp.* l. 2. relates the banishment of *Euseb. Lucifer, Denis, &c. Arbetio & Lollian.* *Coff.* i. c. y. 355. *At Milan Soc.* 2. c. 36. *Soz.* 4. c. 9. *Eusebius ex Archiv. Vercel.* ap. *Baron.* n. 6. a *Til.* & aliis. prob. *enter &c. Hil.* ad *Const. Sulp.* 2. *Atba.* sol. *Lucif.* pro *Atban.* 2. *Act. Verc. Soc.* *Soz.* ut sup. *Theod.* 2. c. 15. *Ruf.* 1. c. 20. *Amb.* ep. 82. *Besides Denis* these stood firm, but whether they were in the C. is not so certain; but this and the rest of their lives is attested by *Fau.* and *Marcel.*

N. 9. *Atba.* sol. *Scythopolis Hier.* v. i. *Joseph Epiph.* h. 30.

N. 10. ex *Arch. Verc.* ut sup. *Egypt, &c. Lucif.* de *Atba.* l. 1. *Amb.* in *Aux. Atba.* sol. & *ari.* or. 1. *Hil.* in *Aux. Zeno Fau. & Marc.*

N. 11. epif. 6. t. 2. conc. *Arians Atba.* sol. *Ammi.* 15. c. 7.

N. 12. *Theod.* 2. c. 16. *Atba.* sol.

N. 13. *Swore Fau. & Marcel.* *Hier.* chr. — ep. 98. *Theod.* 2. c. 17. *Soz.* c. 11. *Ruf.* 1. c. 22.

N. 14. *Atba.* sol.

Notes

Notes for the year 356, 357.

N. 1. *Atha.* fol. fug. apol. 1. *Lucif. de Atha.*
1. 2. *Soz.* 4. c. 9, 10. *Theod.* 2. c. 12, 13, 14.

N. 2, 3. *Holy virgins Mart. Rom.* 28 jan. the rest as in n. 1.

N. 4. *Ammi.* l. 22. *Naz. or.* 21. *Atha.* fol. — de ari. — syn. — fug. *Soz.* 4. c. 9, 10. *Theod.* ut sup. *Fasted Atha.* de fug. says, in the week after *H. Pentecost*, the people having finished their fasts went to pray in a *Coemiterium*: a sign, that as now so then, at *Alexandria*, *Wednesday*, *Friday* and *Saturday* were fasts in *pentecost* week.

N. 5. ut sup. & *Atha.* ad *Afr.* *Theodore Fau.* & *Marc.* Now *George* ut sup. & *Naz. or.* 21. *Epiph.* h. 76, *Metius Nyss.* in *Eun. Philost.* 3. c. 20. *Epiph.* h. 76.

N. 6. In *Gaul Hil.* de syn. in fin. — *Alford* endeavours to prove the same of *Britain* out of *Ammian*; at least we hear nothing of *Arianism* there, and it being more remote from *Constantius's* fury, and particularly allied to the *Gallican* church, we may prob. conclude the same of *Britain* as *Gaul*. *Saturnin Hil.* syn. 2. in *Const. Sulp.* l. 2. *Hier. chr.* He was *Hier.* in *Galat. Fort.* 2. c. 16. l. 6. c. 7. *Boll.* 13 Jan. *Improved Hier.* in *Ruf.* l. 2. — ep. 141, 84, 13. v. i. *Christian Hil.* de trin. l. 1. says, by chance some books of the scripture fell into his hands. *Hier.* in *Isai.* 60. & *Aug. doc. chr.* l. 2. joins him with those illustrious persons who came from heathenism. Tf. *Fortunatus* an auth.

VOL. V.

L

of

146 *The Annals of the Church.*

of the 6. age is in the wrong to say he was a *Xtian* fr. his infancy. *Married Ball.* 13 jan.

N. 7, 8, 9. *Soc.* 2. c. 27, 38. *Soc.* 4. c. 2, 3, 20.

N. 10. *Ammi.* l. 16. *Soc.* 4. c. 11. *Theod.* 2. c. 17. (only the time is obscurely mentioned in *Ammi.* but fixed by *Idac.* and *Theod.* and *Ammi.* puts his departure May 29. see *Til. E.* 4. p. 2. pag. 1128.) altar in relat. *Sym.* ad *Valent.* ap. *Ambros.* Milan a law there this y. of June 3. *Cod. Theo.* chr. p. 56. *Qirmium* a law there of Dec. 18. *cod. Theo.*

N. 11. *Epiph.* h. 73. *Atha.* syn. *Phebad.* bibl. PP. t. 4. *Soc.* 2. c. 30. *Potamius Fau. & Marc.* hundred years *Sulp.* l. 2. *Atha.* sol. *S. Hilary* syn. tho' perhaps he might mean his native country for a tomb. sign *Hil.* syn. *Pheb.* bib. PP. t. 4. *Epiph.* h. 73. *Sulp.* l. 2. *Soc.* 2. c. 31. *Atha.* sol. *repented Atha.* sol. in terms also in *fin. apol.* 2. something too ap. *de fug. Aug.* 1. cont. *Parmen.* c. 4, 5, 8. but chiefly in 5. shews he d. in the communion of the church. *Ob. Fau. & Marc.* relate *Ofius's* suddain judicial death: so does *Isid. Hisp.* v. i. c. 14. *Ans.* We are not to believe these two *Luciferian* deacons, who told odd stories of SS. *Athanasius* and *Hilary* as if they had fallen into *Arianism*; so angry were they with all who communicated with the lapsed penitents. — The history has improb. circumstances in it, and is expressly contradicted by S. *Athanasius*, who would not have been wanting to bring down such a remarkable instance of divine vengeance against the *Arians*, had he thought it true. Nor would the
Donatists

Notes upon the Fourth Age. 147

Donatists have missed a story that would have made so much against so zealous an opponent of their schism. *Alex.* t. 4. adds the v. i. which took this story fr. *Fau.* and *Marc.* is not *Isidore's*.

Notes for the year 358.

N. 1. *Cod. Th.* 16. t. 2. has a law of Dec. 6. 357. addressed to *Felix* of *Rome*; *tf. Liberius* was not returned last y. *had been Atba.* apol. 2. fol. *Hier.* v. i. *Hil.* frag. 1. *Sirmium* . . 351 that *formula* which *S. Hil.* frag. 1. p. 49. tells us *Liberius* subscribed, was, says he, written by *Narcissus, Theodorus* (or *Theodotus*) *Basil, Eudoxius, Demophilus, Cecropius, Silvanus* and others to the number of 22. But these signed the *formula* of 351, or the first *Sirmium* one; which is the same thing; *tf.* The min. is proved: it could not be the 2d they signed, for that was only signed by a few *Anomeans* (*Soz.* 4. c. 12. *Hil.* syn.) and could not be signed by *Basil* of *Ancyra*, who anathematized the 2d *formula* of *Sirmium* in the C. of *Ancyra*; nor by *Theodotus* (or *Theodorus* of *Heraclea*) dead in 355. Nor by *Silvanus* a propugnator of consubstantiality in the C. of *Seleucia* (*Theod.* 2. c. 27.) nor prob. by *Cecrops, Eudoxius, Macedonius, &c.* as being eastern bishops; whereas the second form was only writ by the *westerns* (*Soz.* 1. c. 12.) — Then among the 22 Bps that subsigned the same form with *Liberius*, no *Germinius, Osius*; or *Potamius* are ment. (by *Hil.* fr. 1. p. 49.) who signed the second form. (2.) *Soz.* 4. c. 15. says upon the receipt of *Osius's* letter (*i. e.* subscription to 2d *formula*) *Eudoxus*

148 *The Annals of the Church.*

at *Antioch* fallſly gave out, that *Liberius* rejected conſubſtantiality and embraced unlike in ſubſtance: but this would not have been falſe, had he ſigned the 2d form. — (3.) This 2d form they immediately changed themſelves and endeavoured to ſuppreſs it (*Soc.* 2. c. 30. *Soz.* 2. c. 6.) Tf. there is no appearance they would propoſe it to *Liberius*. *Orthodox* ſee n. 6. 351. (Or rather) for *Sozom.* 4. c. 15. relates the matter thus: ‘ he (*Liberius*) was excited to this (that is, to the ſuppreſſing in a *formula* the term ‘ conſubſtantial) by *Baſil*, *Euſtathius* and *Eleuſius* (*Semi-arians* enemies of the 2d form.) who ‘ had a great deal of credit with him, and who ‘ having formed a ſmall abſtract of what was ordered and enacted in the C. of *Sirmium* againſt ‘ *Paul* of *Samofata*, and againſt *Photin*, and of ‘ a *formula* compoſed at *Antioch* at the time of ‘ the dedication of the new church (as if ſome perſons had a deſign of introducing a particular hereſy under the name of conſubſtantial) and ‘ managed the matter ſo, that *Liberius*, *Athanaſius*, *Alexander*, *Severian* and *Creſcent* Bps of ‘ *Africa* conſented to this *Formulary*, to which ‘ *Urſacius*, *Germinius* Bp. of *Sirmium*, *Valens* Bp. of *Murſa*, and as many eaſtern Bps as ‘ were preſent in like manner conſented. They ‘ received (at the ſame time by way of change) ‘ a profeſſion of faith from *Liberius*, in which ‘ he declares thoſe cut-off from the church, who ‘ ſay the Son of God is not like his Father in all ‘ things, and even in the very ſubſtance.’ Now this perfectly agrees with the firſt form, and particularly with the firſt anathema. *Ob.* 1. *Liberius*.

berius in his epistle *Hil. frag. 1.* says *Liberius* embraced the *Sirmium* faith. *Ans.* As represented and expounded to him by the bps, which perfectly agrees with *Soz.* relation, *i. e.* he embraced the abstract from the 1. *Sirmium* formula (as far as it was good) and from the *Antioch* one which *S. Hilary* defends. *Ob. 2. S. Hil. frag. 1. p. 49.* calls the form, which *Liberius* signed the perfidy of the *Arians*, and moreover pronounces anathema to him. *Ans.* And yet that very form he explicates in a good sense (*syn.*) tho' (1. cont. *Const. &c*) here he gives it that name, and in all these places speaks very justly; because the words in themselves were orthodox, tho' justly suspected by reason of the persons that formed it, with whom he communicated, and with whom he condemned the innocent *Athanasius*, on which account he might say anath. to *Liberius*; tho' it is not probable he did, since these fragments were composed after the C. of *Rimini*, when *Liberius* had by a glorious confession of his faith wiped off his former stains (*Damasus Pap. epif. ad Illyr. episc. ap. Theod. 2. c. 22.*) at which time to pronounce anath. against a repentant person would not be reasonable; if this anathema is added, as well as at the end of this letter these words as *S. Hilary's*: *what is there here but sanctity? &c.* which as well as the anath. spoil the sense of the letter, *Ob. 3. S. Hier. v. i.* he (*Fortunatian*) forced *Liberius*.. to the subscription of heresy — and chr. *Liberius* signing heretical pravity — *Auxil. (l. 1. de ordin. Formosi c. 25.) Liberius* subscribed to the *Arian* heresy: the same had

the ancient *Rom. Brev.* in the feast of *Eusebius* 19 kal. *Sep.* *Ans.* Heresy is here taken for a suspected form composed by heretics, and for communion with them, not for a form that is heretical as to the words. *Ob.* 4. The letter writ by *Liberius* from *Berea* owned the signing to the 1. form, and yet he was not recalled upon that; therefore when he came to *Sirmium* in the presence of the emperor, he signed the 2d, and so returned to *Rome.* *Ans.* At *Berea* he writ he had accepted the faith of *Sirmium*, as *Demophilus* had explained it, but not a word of signing; and when he came to *Sirmium*, that extract was proposed (*Soz.* ut sup.) by *Semarian* then ruling Bps, who abhorred the 2. form. and only desired this extract and *Athanasius's* condemnation to confound the *Catholics* and *Arians* at once. *August Anast.* c. 37.

N. 2, 3. *Soc.* 2. c. 37. *Soz.* 4. c. 12, 13, 14, 25. *Theod.* 2. c. 25, 26, 27, 29. *Atha.* fol.—in *ari.* or. 1. — syn.

N. 4. *Hil.* syn. and this could not be sooner than this y. by the condemning the 2d *Sirmium* form made the latter end of last; nor later, because this resistance was known in the C. of *Ancyra* of this y. *Phebadius Pheb.* t. 4. PP. *Hier.* v. i. *Boll.* 13 Jan.

N. 5. *Soz.* 4. c. 13, 15, 16. *Hil.* syn. *Epiph.* h. 73. *Vig. Tapsf.* in *Euty.* l. 5. *Philost.* 4. *Soc.* 2. c. 37. *Hier.* chr. *Fau.* & *Marc.* Nov. 365 *Fau.* & *Marc.* Now these being contemporary priests that lived at *Rome*, they could not be ignorant of the time of his death, nor have any reason to prolong it beyond the truth. *Soc.* 2. c. 15. says

Notes upon the Fourth Age. 151

says *Felix* lived not long after *Liberius's* return, but his authority is not equal to *Fau.* and *Marc.*

— If *Felix* was ever true pope might be a question here, but that not directly relating to what I have said in my history, I refer the curious to *Til.* 6. p. 3. pag. 859. and to *Alex.* t. 4.

N. 6, 7. *Philost.* 4. c. 8, 10. *Nyff.* in *Eunom.* l. 1. *Soz.* 5. c. 5. & 4. c. 16 in fin.

N. 8. *Soz.* ib. *Hil.* syn.

N. 9. *Atha.* v. *Ant.* laus. c. 25. *Dictated Hier.* v. i. *Bellarm.* *Du Pin*, *Til.* *Dilarion Hier.* v. *Hil.*

Notes for the year 359.

N. 1, 2. *Soz.* 4. c. 16, 17. *Hil.* syn. frag. 1. *Atha.* syn. *Epiph.* h. 73. *Britain Sulp.* l. 2.

N. 3. *Atha.* syn. ad *Afr.* *Sulp.* l. 2. *Hil.* syn. — frag. 2. & in *Aux.* *Theod.* c. 19, 20, 21.

N. 4. *Sulp.* l. 2. *Fau.* & *Marc.* *Atha.* ad *Afr.* *Soz.* ut sup. *Ruf.* 1. c. 21. *Aug.* op. imp. 1. c. 75, 76.

N. 5. *Hier.* in *Lucif.* *Fau.* & *Marc.* with others ut sup.

N. 6, 7. 160 *Atha.* syn. tho' *Soc.* 2. c. 39. ment. but 150. the rest in *Atha.* ut sup. *Sulp.* *Hil.* in *Const.* *Epiph.* h. 73. *Soc.* 2. c. 39, 40. *Theod.* 2. c. 22, 26. *Fau.* & *Marc.*

N. 8, 9. ut sup. & *Hier.* chr. *Hil.* frag. 1. *Soz.* 4. c. 22, 23.

N. 10. *Seleucia* he himself syn. says he was well informed of, and saw the transactions of this C. *escape Naz.* or. 21, 25. *Lucif.* ep. t. 9. *Ruf.* 1. c. 18. *Soz.* 4. c. 10. Where every one of these works seem in part to be composed in 359,

tho' some were begun bef. and revised afterwards: so that none of them are earlier than 356, nor later than 361. his 1. apol. (or fug.) ment. *Ofius's* fall in 357, and supposes *Leontius* of *Antioch* to be alive, who d. in begin. of 358. —

The 2d relates *Liberius's* banishment in 355, and (if it be no addition) his fall in 358. —

The letters to the solitary persons do the same, and suppose *Leontius* alive. — that to the Bps of *Egypt* speaks of *George* as of an unknown person, and therefore describes him: talks of *Eustathius* of *Sebasté*, and *Basil* of *Ancyra*, as pure *Arians*, which he never did after 359, when he treated them upon resisting the *Arians*, as almost *Catholics*: he reckons *Cecrops* then as alive, who perished in the earthquake of 358. —

His ep. to the orthodox mentions *George's* intrusion and goes no farther. His hist. of synods has a part, but not the end of the *Rimini C.* which he speaks of as still sitting. — *Baron. Hermant &c.* object that the ep. ad orthod. was writ a long while bef. and that he mentions there not *George's* but *Gregory's* intrusion; and *Gregory* not *George* is named by *Atha. Soc. Sox. Ruf. &c.* The circumstances stand for *George*; for (1.) the letter says *Philagrius* introduced him: now it is well known, that *Philagrius* introduced *Gregory*; 2. this person was ordained by *Euf.* who was not alive at *George's* ordination. —

Answ. These great men were deceived by some wrong *lat.* versions, where *Gregory* is put instead of *George*: but in all the *gr.* copies of this epistle there is the name of *George*: besides he expressly here speaks of *Greg.* as one long condemned,

ed, and of George as lately intruded: his words are: *For aft. all the churches in the world had anathematized Greg. whom the Arians had formerly proteron made Bp; yet the same Arians presently sent George thither.* To 1. *tf. Philagrius* introduced them both: to 2. it is not said by *Euf.* but by the *Eusebians*, *oi peri Eusebiou—Baron. &c.* object that *ep. ad Egypt. or. 1. adv. ari.* was writ in 361, bec. he says it was 36 y. since the *Arians* were condemned by an universal C. *i.e.* of Nice. *Ans.* This only shews that it was 361, when he revised and published it, but might be penned two or three y. sooner. Tho' perhaps λ 36 might be put for λ δ 34, which might easily happen, if a part of the δ was worn out. *Du Pin* says it was 36 y. aft. the *Alexandria* C. of 320: but I know not how that C. can be stiled universal.

N. 11, 12. *Hil.* in *Const.* l. 1. & frag. 1. *Soz.* 4. c. 23, 24. *Theod.* 2. c. 27. *Bas.* ep. 74, 82.

Notes for the year 360.

N. 1. *at least Soc.* 2. c. 41, 50. *chr. alex.* 72. *Hilary Sulp.* l. 2. *Hil.* 3. *Const.*

N. 2. *Soz.* 6. c. 7. l. 4. c. 24, 35. *Philost.* 5. c. 1, 2. *Epiph.* h. 76. *Soc.* 2. c. 35, 42. *Bas.* *Eunom.* l. 1. & ep. 73. *Soz.* 4. c. 24.

N. 3. *Soz.* 4. c. 26, 27. *Naz.* or. 21. *Hier.* *chr. Basil.* ep. 84. *Dianeus Bas.* ep. 86. *Soz.* 3. c. 5. *Atha.* apol. 2. *Hil.* frag. 2. *Basil Niss.* v. *Macr.* *Ruf.* 2. c. 9. *Naz.* or. 20. *Bas.* ep. 79. *Gregory Naz.* or. 1, 18, 5, 8, & in div. or. car. 2, 1. ep. 32. *Eusebathius Bas.* spi. c. 29. *Epiph.* h. 75.

N. 4.

N. 4. *Ruf.* 1. c. 21. *Lir.* c. 6. *Hil.* frag. 2. *Theod.* 2. c. 22.

N. 5, 6. *Sulp.* v. *Mart.* — dial. 2. c. 7 & 1. c. 20. *Greg. Tur.* h. 1. c. 36. v. *Mart.* l. 4. *Paulin*, ep. 5.

N. 7. *S. Hilary* says in the begin. of his treatise that he wrote it 5 y. aft. the banishment of *Eusebius* and others for breaking off communion with *Saturninus*, &c. which is exactly this y. nor is it prob. the saint would have writ in such a fabulous way, as it would have been in case he had writ against a dead person as alive in the manner he did. So that *Hier.* v. i., when he says, this was made against *Constantius* already dead, seems to lie under a mistake, the occasion of which was probably this : the saint finding his zeal had transported him very far, doubted if it was adviseable and decent to publish such a writing, and asking advice thereupon before he had finished it, he suppressed it, tho' not so effectually, but that some zealots who had read it handed it about, and so it became public aft. *Constantius's* death only. Also writ *Hier.* scrip. *Ruf.* pro. *Orig.* *Hil.* frag.

N. 8. *Hil.* frag. 2. *Augustus Ammi.* l. 19. *Juli.* ad *Atha.* *Lib.* or. 12. *Zozim.* l. 3. and all agree as to the y. 359.

N. 9. *Ammi.* l. 15. to 26. *Liban.* 10, 12. paneg. 11. *Zozim.* l. 3. *Eunap.* c. 5. Addressed this speech is in *Ammi.* 20. The pagan authors above-mentioned relate the matter thus, as well as *Julian* himself, and thus things happened acc. to outward appearance, but I have put down a seeming reluctancy bec. *Naz.* or. 3. *Philost.*

Philost. 6. c. 5. *Soz.* 5. c. 1. *Theod.* 3. c. 3. treats this action as rebellion. *Zonaras* says, he gained the captains, and made them by the soldiers means force him to take the title of *Augustus*. *Zoz.* his professed admirer (l. 3.) tells how the officers scattered billets up and down the camp against *Constantius* in *Julian's* favour. *Julian* himself ep. 17. writ perhaps in 385, ment. the presaging dreams he had of this future greatness. The vision he recounted looks that way, and is in *Ammi.* l. 20.

N. 10. *Ammi.* l. 20. a p. 109 ad 113. *Jul.* ad *Atba.* *Helena Ammi.* l. 21. *Eusebia* bec. in begin. of next y. *Constantius* married, this wife being lately dead *Ammi.* l. 21. & l. 16.

N. 11, 12. time fr. these writings mentioning *Constantius's* letter against *Eudoxus* in 358. and their time, being composed in the *Persian* war, which almost. slept till 359. See his works bibl. pat. t. 9. p. 953, &c. *Fau. & Marc. Hier.* v. i. *Atba.* ep. ad *Lucif.* cit. a *Fau. & Marc. Lucif.* de *Atba.*

N. 13. *Basil.* in *Eun.* l. 1. *Nyssf.* in *Eun.* l. 1. *Philost.* 5. c. 7. & 2. c. 35. *Soz.* 6. c. 8. *Theod.* 2. c. 29. & 4. c. 3. *Philost.* 6 & 9.

N. 14. *Ruf.* i. c. 25. *Epiph.* 74. *Atba.* spir. *Naz.* or. 44. *Aug.* h. 52. *Cassian.* incarn. i. c. 2. *Theod.* 2. c. 6. *Soz.* 4. c. 27. *Serapion Atba.* spir. & v. *Ant.*

Notes for the year 361.

N. 1. *Soc.* 2. c. 44. marks the time, viz. 361. the rest in *Theod.* 2. c. 31, 32. *Epiph.* 73. *Soz.* 4. c. 28. *Chryf.* or. 45.

N. 2.

156 *The Annals of the Church.*

N. 2. *Theod.* 2. c. 31. *Atha.* syn. fol. *Philost.* 5. c. 5. *Basil.* ep. 135. *Chrys.* or. 45.

N. 3. *Soc.* 2. c. 45. *Atha.* syn. fol. *Gillemont* 6. pag. 2. p. 477.

N. 4. *Ammi.* l. 21, 22. *Zoz.* l. 3, &c.

N. 5. *Ammi.* l. 21. *Euzojus* *Atha.* syn. *Soc.* 2. c. 47. *Philost.* 6. c. 6. *Hier.* in *Lucif.* c. 7. *Naz.* or. 3.

N. 6. *Ammi.* l. 1, 14, 16, 18, 21. *Atha.* syn. fol. *Juli.* or. 7. ep. 23. *Vict.* *Eutr.* *Themist.* or. 2. *Juli.* or. 1, 2. — ad *Atha.* *Liban.* or. 14.

N. 7. *Epiph.* h. 80. *Theod.* 4. c. 10, 11. *Phot.* cod. 52. *Dam.* h. 80. *Aug.* h. 57. *Hier.* ad *Ctes.* *Nil.* ad *Mag.* — S. *Epiph.* says they sprung up under *Const.* and ment. no monks among them. *Theod.* says under *Valens*, and makes the monks the authors; as S. *Epiph.* authority is greater, I follow him in the 1st part where he disagrees with *Theod.* and *Theod.* in the 2d, wherein he is not contradicted by S. *Epiph.* As to the rest the authors above-cited all agree.

N. 8. *Ammi.* l. 22. *Zon.* *Soc.* 3. c. 1. *Liban.* or, 12. *Naz.* or. 3.

Notes for the year 362.

N. 1. *Eunap.* c. 5. *Liban.* or. 10, 12. *Juli.* ep. 38. *Ammi.* l. 22. *Soc.* 3. c. 1. *Chrys.* in gent. *Soz.* 5. c. 3. *Baptism* *Naz.* or. 3.

N. 2. *Naz.* or. 3. speaks of this doubtfully. *Proserpine Prud.* apotheos. v. 450. *Cubit* *Soc.* 1. c. 18. *Soz.* 5. c. 3. & 7. c. 20. *Serapis* *Soc.* 3. c. 3. *medals* ap. *Baron.* 362. n. 72. *MParis* *Soz.* 5. c. 4. *reasons* *Naz.* or. 3. *Liban.* or. 10. *Soc.* 3. c. 12.

N. 3.

Notes upon the Fourth Age. 157

N. 3. *Theod.* 3. c. 4. *Soz.* 5. c. 5. *Philost.* 9. c. 4. *Juli.* ep. 31. *Facund.* 1. 4. *Donatists Op-
tat.* 1. 2. *Aug.* ad *Donat.* ep. 105. al. 66. *Cdes-
sa Juli.* ep. 7. *Galileans Naz.* or. 3. *Soz.* 5. c.
5, 18.

N. 4. *Soz.* 5. c. 17, 18. *Ammi.* 1. 25. *June
Cod. Tb.* de med. & prof. *Soc.* 3. c. 15. *Theod.*
3. c. 8. *Apollinarisses Soc.* 3. c. 16. *Soz.* 5. 18.
Lir. c. 16. *Du Pin* bibl.

N. 5. *Soc.* 3. c. 15. *Greatest Oros.* 7. c. 30.
Proceresius & Victorin Eunap. in *Proer.* *Hier.*
chr. 363, 365. *Aug.* 8. conf. c. 2.

N. 6. *Soz.* 5. c. 16. *Jul.* ep. 49. & frag.
Naz. or. 3, 10. ep. 17.

N. 7. *Naz.* or. 3. *Soz.* 5. c. 17. *Theod.* 3. c.
16, 17. *Jovian Soc.* 3. c. 13. *Theod.* 3. c. 16.
Soz. 6. c. 6. *Philost.* 7. c. 7. *Aug.* 18. civ. 52.

N. 8. *Chry.* or. 40. *Naz.* or. 3, 4. *Soc.* 3.
c. 15. *Soz.* 5. c. 11. *Theod.* 3. c. 7. *Hier.* chr.
363. *Pessinonte Naz.* or. 4. *Ammi.* 1. 22. *Soc.*
5. c. 11.

N. 9. *Soz.* 5. c. 11. *Boll.* 22 *March.* *Three
mart.* 7 *Nov.* *Galatia Pall.* laus. 113. *Busiris
Soz.* 5. c. 11.

N. 10. *Soz.* 5. c. 4, 11. *Naz.* or. 3. *Dia-
neus Bas.* ep. 86.

N. 11. *Naz.* or. 19.

N. 12. *Naz.* or. 1, 2, 19. car. 1. *Basil Naz.*
or. 20. ep. 11. *Eli. Cret.* n. 53.

N. 13. *Ammi.* 1. 22. *Hier.* in 8 *Ezech.* *Ju-
li.* misop. *Daphné Theod.* 3. c. 14.

N. 14. *Jul.* misop. *Theod.* 3. c. 7. *Naz.* or.
3. *Soz.* 5. c. 10.

N. 15.

N. 15. *Theod.* 3. c. 7. *Eusebius* *Soz.* 5. c. 9.
15. *Naz. or.* 3. *Hier.* v. *Hil.*

N. 16. *Ruf.* 2. c. 28. *Theod.* 5. c. 7. *Hier.*
ep. 17 & 27. *Philost.* 7. c. 4. *Cesarea Euf.* 7.
c. 18. *Philost.* 7. c. 3. *Soz.* 5. c. 21. *Emesa Theod.*
3. c. 7.

N. 17. *Soz.* 5. c. 15. *Juli.* ep. 52.

N. 18. *Ammi.* 20. c. 2. *Theod.* 3. c. 18. *Juli.*
ep. 10. *Juventin Theod* 3. c. 15.

N. 19. *Ammi.* 22. c. 2. *Soz.* 5. c. 7. *Philost.*
7. c. 2. *Soc.* 3. c. 2. *Epiph.* h. 76. *Juli.* ep. 10.
Ecdicius Jul. ep. 9 & 36. *Liban.* pan. 12.

N. 20. *Naz. or.* 21. *Epiph.* h. 68. *Soc.* 3. c. 4.
Soz. 5. c. 7. *Hier.* in *Lucif.* & .. at *Alexan-*
dria Ruf. 1. c. 27, 28. *Soc.* 3. c. 5. *Soz.* 5. c. 12.
Theod. 3. c. 4. *Atha. de Antioch.* *Hier.* in *Lucif.*
c. 7. *Soc.* 3. c. 7. *Philipopolis Atha. de Antioch.*
after the C. of Nice, before that *Hippolytus*
a contemporary of *Tertullian's* (bib. PP. t. 12.)
says *Christ's* flesh did not subsist itself, but by
the *hypostasis* of the Word. *Dion. Alex.* in resp.
4. ad *Samosat.* the two *hypostases* (of the Father
and the Son) are inseparable, and the subsisting
spirit of the Father. In a word, it would be
difficult to find any author till aft. the council of
Nice, that used the term *hypostasis* for *ousia* or
substance. Ob. *Dion. Rom.* (in ep. cont. *Sabell.*
ap. *Ath. de syn. Nic.*) refutes those who held
three distinct *hypostases*: but unless *hypostasis* is
taken for *essence* he would be in the wrong: *tf.*
Ans. He refutes those who held not 3 distinct
but 3 foreign and altogether divided *hypostases*,
against whom he establishes the divine *perioche-*
sis, and *tf.* without being in the wrong he takes
hypostasis

hypostasis for person. *Ob.* 2. The *Nicene* fathers anathematise those, who say the Son is of another *hypostasis* or *substance* than the Father.

Ans. S. *Basil* ep. 78. says the C. there condemned two heresies, one that denied the Son to be of the Father's substance, and the other that denied he was in a peculiar manner from his *hypostasis*: the first was the *Arians* heresy, and against them it defined that the Son is not of another substance: the 2d maintained that the person of the Son was not produced by the generation of the eternal Father, but had otherwise his subsistence, and against them it was defined, that the Son (tho' another) was not of another *hypostasis*: *ex eteras hypostases*, and this heresy is also ment. by *Atha.* syn. *Arim.* & *Seleuc.* and by *Gelas.* *Cyzic.* C. *Nic.* p. 2. c. 12, 21. who makes *Osus* in the name, and by the command of the whole synod speak of *triada hypostaseon*, which the fathers by *Leontius* owned; hence *Anast.* *Sinait.* in odeg. c. 21. there are 3 *hypostases* or persons in the consubstantial Trinity.

Euf. ap. *Soc.* 1. c. 23. the Son of God has a proper *hypostasis* and *subsistence*, .. God is one in three *hypostases*. See vol. 1. p. 493 and the note.

Ob. 3. The C. of *Sardica* says, the heretics held three distinct and separated *hypostases*, but they one *hypostasis mian hypostasin*, which the heretics call substance, of the Father, Son and H. Ghost. *Theod.* 2. c. 8. *Ans.* *Theod.* was mistaken, since this C. of *Alexandria* held ab. 15 y. aft. the *Sardican* one declares there was no profession of faith made there: *Atha.* ep. synod. C.

Alex.

Alex. as does also *Euseb.* of *Vercells* in his subscription ; but supposing they did so, I answer in the 2d place with *Bull.* p. 116. that they only held one *hypostasis* in the heretics sense of substance ; but the 1. ans. is to be preferred, for that *formula* has many notes of forgery, and this one in particular, that it says *Ursacius* and the *Arians* held the Word and the H. Ghost to be crucified. After the C. of *Nice* most of the *latins* by *hypostasis* understood substance, and several of the *greeks* by degrees used it to express, not absolutely nature or substance but, a subsistence of person, and thus *Marcellus*, the *Eustathians*, &c. admitted but one *hypostasis* in God, and yet in the sense of incommunicability admitted three *hypostases*. Notice *Atha.* ad *Rufin.* *Hil.* frag. 1. p.

N. 21. *Rufin.* 1. c. 30. *Soc.* 3. c. 9. *Soz.* 5. c. 13. *Theod.* 3. c. 5. *Hier.* chr. a 363 & *ibid.* *Scalig.* — & a. 371. lasted 85 *Theod.* 5. c. 5. *Lucifer Ruf.* &c. ut sup. *Sulp.* 1. 2. *Amb.* de *Satyr.* *Aug.* ep. 50. *Innocent.* t. 2. conc. *Hier.* in *Lucif.* year 395 in *Rufinus's* time there were scarce any, and in *Theodore's* none at all. *Hilary Ruf.* &c. ut sup.

N. 22. *Bas.* ep. 8. *Soc.* 3. c. 9, 10. *Soz.* 5. c. 13. *Sulp.* 2. *Ruf.* 1. c. 3. *Hil.* frag. 1. — p. 357. l. 8. dele that of.

N. 23. *Bar.* y. 362. ex mart. & act. mart. *Rom.* *Victorius Paulin.* ep. 26. ad *Vict.* *Eucharistus* act. quæ conscripsit *Rupert.* *Titians.* ap. *Sur.* Oct. 5.

N. 24. *Optat.* 1. 2, 6. *Aug.* ad *Donat.* ep. 105. al. 166. — lit. *Pet.* 1. 2.

N. 25.

Notes upon the Fourth Age. 161

N. 25. *Naz.* or. 21. *Juli.* ep. 6, 51. *Soc.* 3. c. 13, 14. *Ruf.* 1. c. 33. *Soz.* 6. c. 12. *Theod.* 3. c. 49. *Surrounded Ruf.* 1. c. 34. *Soc.* *Soz.* *Theod.* ut sup.

N. 26. *Soz.* 5. c. 14. 1. 5. c. 15. *Philost.* 7. c. 5, 6.

N. 27. *Ammi.* 1. 22. *Naz.* or. 4. *Liban.* pan. & de vit. sua. *Mamert.* *Grat.* n. 23. *Daphné* *Soz.* 5. c. 19. *Strabo* 1. 16. *Chry.* in *Babyl.* *Ruf.* 1. c. 35. *Theod.* 3. c. 10.

N. 28. *Ruf.* 1. c. 35. *Theod.* 3. c. 10, 11, 19.

N. 29. *Theod.* 3. c. 11, 12. *Chry.* in *Babyl.* *Soz.* 5. c. 20, 8. *Hier.* chr. 364. *Jul.* misopog. *Bonofus* act. sinc. ap. *Til.* 7. p. 3. a pag. 1338. ad p. 1347. *Hormisdas* ib. & *Zozim.* 1. 2. *Ammi.* 1. 16. *Eugenius* mart. 20 dec. privately *Naz.* or. 3. *Theodore Theod.* 3. c. 12. *Soz.* 5. c. 8.

Notes for the year 363.

N. 1. *Disease Theod.* 3. c. 13. *Soz.* 5. c. 8. *Chry.* in *Babyl.* *Felix Ammi.* 1. 23. *passion Naz.* or. 4. *Soc.* 3. c. 17. *Ammi.* 1. 22. *Concourse Juli.* misop. *Liban.* or. fun. *Soz.* 5. c. 19. *sacrifices Naz.* or. 4. *Chryf.* 2. in *Babyl.* *Ammi.* 25. *Juli.* misop. *Liban.* foreign *Ammi.* ib.

N. 2. *Juli.* ep. 25. *Chryf.* in *Jud.* or. 2. *Ruf.* 1. c. 37, 38. *Theod.* 3. c. 20. *Soc.* 3. c. 20. *Soz.* 5. c. 22. *Philost.* 1. c. 14. *Naz.* or. 4. *Ammi.* 1. 23.

N. 3. *Theod.* 3. c. 21. *Ammi.* 1. 23. *Oros.* 7. c. 30. *Soc.* 2. c. 21, 23. *Litarba Juli.* ep. 27. *Ammi.* 1. 23. *Cyrus* chr. pasch. 363. *Niceph.* 10. c. 9. *Mart.* & *menol.* 5 *Jul.* & 7 *aug.* *Greg.* *Tur.* gl. M.

VOL. V,

M

N. 4,

N. 4. *Carrhae Ammi.* l. 23. *Theod.* 3. c. 26. *Nisibis Gennad.* v. i.

N. 5. *Soc.* 3. c. 23. *Hier.* ep. 84. *Cyril.* præf. in *Juli.* & l. 6, 7, 8, 9, 10. *Works Liban.* or. 6, 7. *figs Juli.* ep. 24.

N. 6. *Soc.* 3. c. 21. *Zoz.* l. 3. *Chry.* in gent. *Ammi.* l. 23, 24. *Lib.* or. 12. *Naz.* or. 4. *Chry.* or. 45. *Death Naz.* or. 4. *Soz.* 6. c. 1. *Liban.* or. fun. *Theod.* 3. c. 25. *revealed Soz.* 6. c. 2. *Theod.* 3. c. 23, 24. & *philot.* c. 2. *lauf.* c. 4.

N. 7. *Ammi.* l. 25. *Viët.* *Eutr.* *Zoz.* *Liban.* *Jul.* *misop.* *Naz.* or. 3, 4. *Themist.* or. 5. *Soc.* *Soz.* *Theod.*

N. 8. *Ammi.* l. 25. *Soc.* 3. c. 22. *Soz.* 6. c. 23. *Ruf.* 2. c. 1. *Theod.* 4. c. 1. *Zoz.* 3. *Eutr.* *Philost.* 8. c. 1. fr. all of these it is plain *Jovian* acted prudently in signing these conditions, tho' some of them out of hatred to *Xtianity* blame him as *Ammi.* and *Zoz.* but the circumstances, they themselves relate; shew, that in them no emperor could better comport himself, and that it was next to a miracle that he came off so well; which is proved at large by *Til. E.* 4. p. 2. pag. 1066.

N. 9. *Ruf.* 2. c. 8. *Soc.* 3. c. 24, 25. *Soz.* 6. c. 3. *Theod.* 4. c. 2, 4. l. 3. c. ult. *Cod.* *Theod.* de rap. vel mat. tit. 25. l. 9. *Hier.* in *Hab.* *Naz.* or. 3 & 4.

N. 10. *Soc.* 3. c. 24, 25. *Naz.* or. 21. *Ruf.* 2. c. 1. *Theod.* 4. c. 2, 3. *Epiph.* h. 68. *Philost.* 8. c. 6. *Soz.* 6. c. 3, 4, 5. *Epiph.* h. 73, 77. *Atha.* coll. *Zozimus Fau.* & *Marc.*

Notes.

Notes upon the Fourth Age. 163.

Notes for the year 364, &c.

N. 1. *Ammi.* 25. vers. fin. *Philost.* 8. c. 8. *Soc.* 3. ult. *Soz.* 6. c. 6. *Chryf. in Phili.* h. 15.—
vid. *Themist.* or. 5. *Theod.* 4. c. 5.

N. 2. *Ammi.* 26. *Soc.* 4. c. 1. *Soz.* 6. c. 6. *Theod.* 4. c. 6. *Zoz.* 1. 3. *Vict. Philost.* 8. c. 8.

N. 3. *Ammi.* 26, 30. *Zoz.* 1. 4. *Usser.* r. br. p. 588. *Hilary in Aux. Semi-arians Soc.* 4. c. 2. *Bas.* ep. 79. *Soz.* 6. c. 7.

N. 4. *Ammi.* 26. *Zoz.* 1. 4. *Themist.* or. 7. *Eunap.* c. 5. *Idac.* chr.

N. 5. *Ammi.* 26. *Valentin. & Valent.* conf. *Hier.* chr. *Oros.* 7. c. 5. ff. *Soz.* 6. c. 2. guesses wrong when he assigns it to *Julian's* time. *Hier.* in *Isai.* & v. *Hil.* *Soz.* 5. c. 10.

N. 6. *Naz.* or. 19. *Concord* or. 12.

Notes for the year 366, &c.

N. 1. *Ammi.* 1. 26. *Philost.* 7. c. 25. *Zoz.* 1. 4. *persecution Soc.* 6. c. 10. *Soc.* 4. c. 6. *Albia Theod.* 4. c. 12. *Cleusius Soc.* 4. c. 6, 9. *Soz.* 6. c. 8, 9.

N. 2. *Bas.* ep. 79, 82. *Soc.* 4. c. 12. *Soz.* 6. c. 10. *memory Bas.* ep. 74. *Amb.* virg. 1. 3. *Epiph.* h. 75. *Spaniard*, it is the common opinion confirmed by some ancient relations (tho' not very authentic) which I have followed, there being nothing positive against it. *Urficinus* a pamphlet under the name of *Fau.* and *Mar.* pretends that *Damasus* was the usurper; but the C. of *Aquileia* in 381, clearly shews the usurper was *Urficinus*; *Amb.* ep. 11. & *Hier.* chr. extol *Damasus's* election; and *Hier.* re-

lates the particularities, which you also find in *Ruf.* 2. c. 10. *Soc.* 4. c. 29. *Soz.* 6. c. 23. *Hil-*
led Ammi. 1. 27.

N. 3. *Died Baron.* this y. nor does *Pagi* contradict, it is certain that no more mention is made of him aft. 365. *Euzojus Hier.* v. i. *peace Naz.* or. 20. *Writ ep.* 20. *Another ep.* 169. *Bafil ep.* 19. or. 20, 19.

N. 4. *Soc.* 4. c. 12, 13. *Soz.* 6. c. 12. *Hil.* frag. 2. in *Aux.* & frag. 1. *Ruf.* 2. c. 12. *Lucius Epiph.* h. 68.

N. 5. *Sulp.* 1. 2. says *S. Hilary* d. 6 y. aft. his return into *Gaul.* *Greg. Turon.* 1. hif. c. 3. in 4th of *Valentinian* : both which fall in with y. 367, where *Hier.* chr. puts it. The rest in *Fort.* v. *Hil. Boll.* 13 jan. *Hier.* v. i. in *Ruf.* 2. in pf. 57. in *Gal.* 1. 2. ep. 141, 7. *Aug.* 3. in *Juli. Cassiod. Fulg.* &c.

N. 6. *Vit. PP. Rosw. men.* 16 & *Boll.* 14 may.

N. 7. *Eunap. leg.* *Zoz.* 1. 4. *Ammi.* 1. 27. *Themist.* or. 8, 10, 15. *Theod.* 4. c. 12, 13. *Valentinian Ammi.* 1. 27. *Zoz.* 4. *Idac.* chr. chr. *Alex. Vict. Theodosius Ammi.* 1. 27, 28.

Notes for the year 368, &c.

N. 1. *Zoz.* 1. 4. *Marina* chr. *Alex. Severa Soc.* 4. 31. has a romantic story, that *Justinina's* father was killed by *Constantius* in her infancy, and that being a young virgin *Valentinian* married her, still keeping his wife *Severa*, and enacting a law for two wives at once ; with many circumstances proper for the stage, in which he is followed by none, but *Jornandes*, who copied him here. *Ammi.* 1. 30. who is
very

very free with the memory of this prince, praises him for his chastity, which he would never have done, had he made a law against conjugal chastity, that was never offered at under the most profligate heathen emperors, nor in the most corrupt times of paganism. Nor would all who were persecuted by *Justina* be so silent as not to touch upon the illegality of her marriage. *Zoz.* l. 4. says she was *Magnentius's* widow (in 353) not then a young virgin now, &c. *Til. E.* 5. p. 1. p. 345 thinks he divorced *Severa*, fr. the testimony of the chr. *Alex.* but that he himself allows to be of no great authority, and from *Ammi.* l. 28. who says that *Gratian* after his father's death, by the advice of his mother, took *Doriphorian*, &c. but one's father's 2d wife is commonly enough called mother, &c. *Cruel Ammi.* l. 27. *Merceil Hier.* ep. ad *Innoc.*

N. 2. *this time Hier.* v. i. under *Valentinian*, betwixt 364 and 375. *Opt.* l. 1, 3. sixty odd years fr. the persecution of *Dioclesian*, begun in 303, and his catalogue of popes reaches to *Damasus* and no further. *addition Hier.* v. i. counts but six books, and it is evident the author's design was to write no more. Again, the passages agree with the other books, by three several additions, and scarce make sense in a distinct book, if that passage of the levity of the crime of tradition, which being spurious is omitted in the best MSS. as well as a great deal more, be left out. Of this *Du Pin* in præf. *Opt.* By reason of this revision he brings his catalogue of popes down to *Siricius*. *Jerom Hier.* v. i. *Aug.* d. chrif.

l. 2. c. 49. in *Parm.* l. 1. c. 3. unit. c. 19. *Fulg.*
ad *Monim.* l. 2.

N. 3. *Aug.* l. 1. c. 1. in *Parm.* *Gennad.* c. 18. *Aug.* ep. 69, 48. — d. chr. l. 3. c. 30, 33, 37. — retr. l. 2. c. 18. *Cassiod.* inst. c. 10. *Rogatists Aug.* in *Parm.* l. c. 4. bap. l. c. 6. h. 69. agon. c. 29. in *Cresc.* l. 4. ep. 48, &c. — that *Tichonius* joined them we have no certain proof, but excommunicated by *Parmenian* he did not stay with him, go over to the *Catholics*, or form a party; th. he joined himself to some party of *Donatists*, among whom the *Rogatists* were the most moderate.

N. 4. *Sac.* 4. c. 11, 26. *Sox.* 6. c. 10, 15, 16 mention the hail, and we know a famine was in 370, which begun this y. and certainly happened betwixt *S. Basil's* reconciliation to his Bp. and his succeeding him fr. *Naz.* or. 20. *sermons* ho. 2. cont. avarit.

N. 5. *Naz.* or. 10, 11. ep. 18, 155. car. 1, 2. *Nicobulus* car. 50, 51. ep. 155, 45, 46, 47, 107, 115.

N. 6. *Naz.* or. 19, 20. *Half Theod.* 5. c. 28. *Blond.* de la primauté. *election Naz.* or. 19, 20. ep. 22, 23, 29, 254. *Bas.* ep. 4.

N. 7. *Hier.* chr. *Marcellin* in vit. ap. *Marbill.* dipl. l. 2. *Boll.* 20. apr. *Exuperantius Amb.* de sanc. 15. *miracles Ugh.* Gr. Tur. gl. C. c. 3.

N. 8. *Ephrem* I see nothing that favours *Boll.* who thinks some later *Ephrem* author of the life. *Til.* 7. p. 3. p. 1437.

N. 9. *Epiph.* h. 76. *Philost.* 8. c. 2, 4, 5, 7. l. 9. c. 6. ab. 367: he seems to have been turned out, and *Philost.* says he did not live long aft.

Eudoxus

Notes upon the Fourth Age. 167

Eudoxus Philosf. 9. c. 8. *Soc.* 4. c. 14. *Valentin.* & *Val.* III. *coff.* *Soz.* 6. c. 13. *Demophilus Theod.* 5. c. ult. *Philosf.* 9. c. 14. tho' *Soc.* and *Soz.* ut sup. say nothing of his translation. *Deputation Soc.* 4. c. 15, 16, 17. *Soc.* 6. 14. *Theod.* 4. c. 24. *Naz.* or. 20. *Britanion Soz.* 6. c. 21. *Theod.* 4. c. 35. and that it was ab. 2 y. past, bec. in 367, he ravaged the *Goths* country, and is supposed to have been then or rather next y. 368. in *Scythia*.

N. 10. *Niss.* v. *Melet.* tells us he was thrice sent into banishment: his 1. was in 360: the time of 2. is not specified: the 3. is prob. now, (1.) bec. *Basil* ep. 254. writ in 371. hints as much; (2.) in ep. 273 writ in 372 bef. *Easter* he writes to *Dorotheus* the deacon on account of *Meletius's* absence; (3.) the persecution of bps was now alm. at the highest, *Theod.* 4. c. 13. *Soz.* 6. c. 7. *Gerasius Bas.* ep. 187, 50, 259, 342, 273. *Athanasius* ep. ad *Pall.* *Joan.* & *Anti.*

N. 11. *Synes.* ep. 67. remitted *Bas.* ep. 47.

Notes for the year 371, &c.

N. 1. *Naz.* ep. 26, 27. *Bas.* ep. 33, 203, 57.

N. 2. *Naz* or. 20. *Bas.* ep. 297, 308. *Nys.* in *Eu.* l. 1. *Theod.* 4. c. 19. *Ruf.* 2. c. 9.

N. 3. *Hier.* v. *Hil.*

N. 4. *Naz.* or. 20. *Theod.* 4. c. 19. *Bas.* div. 24. *Ruf.* 2. c. 9. *Ephrem* ap. *Cotel.* t. 3. *Soc.* 4. c. 26. *Nysf.* de *Bas.* & in *Eu.* l. 1.

N. 5. *Naz.* or. 20, 7, 5. *Themist.* or, 11. *Bas.* ep. 379, 361, 259. *Naz.* ep. 31, 33. car. 1. *Oration* or. 5.

M 4

N. 6.

168 *The Annals of the Church.*

N. 6. *Ruf.* 2. c. 9. *Theosebia Naz.* ep. 95.
Helates Nyss. v. *Macr.* *Lector Naz.* ep. 43.

N. 7. *Bas.* ep. 35, 385, 44, 45. *Soc.* 5. c. 8.
 This ordin. was aft. *Basil's* and bef. *Greg. Naz.*
 ordination. *Bas.* ep. 259. ad *Euf. Samos.* *Naz.*
 or. 6.

N. 8. *Naz.* or. 6. — N. 9. cat. 1.

N. 10. *Naz.* car. 6, 1. or. 8. *Hellenius Bas.*
 ep. 259. *Naz.* car. 48.

N. 11. *Theod.* 4. c. 25. v. *PP.* c. 2, 8. *Chry-*
de Dio. *Bas.* ep. 48, 50, 51, 52.

N. 12, 13. *Theod.* 4. c. 26. philot. c. 8.

N. 14, 15. *Theod.* philot. c. 2. *Soz.* 3. c. 14.
Hier. ep. 13. *Chryf.* in eph. ho. 21. laus. c. 102.

N. 16. *Fac.* 4. c. 2. *Bas.* ep. 156, 187. *Pe-*
lagius Theod. 4. c. 13. *Euzojus Hier.* v. i. ep. 141.

N. 17. *Bas.* ep. 69, 326, 327. *Theod.* 4. c.
 16, 17, 18. *Soz.* 6. c. 34.

N. 18. *Ib.* *Abraham Bas.* ep. 319. *Ammi.* l. 14.

N. 19. *Euf.* v. *Conf.* 3. c. 7. *Soc.* 2. c. 41.
 Sometimes *Cyr.* cat. 10, 16. *Philost.* 2. c. 5. two
 kings *Soc.* 4. c. 33. *Soz.* 6. c. 37. *Hier.* chr.
 370. *Isid.* *Ær.* 407. *Aug.* 18. civ. c. 52. *Amb.*
 in *Luc.* l. 2. *Ruin.* act. mart. men. 26 *Marti.*
Cappadocia Bas. ep. 241, 338.

Notes for the year 373.

N. 1. The time of *S. Athanasius's* death has
 been very much disputed by the chronologists.
Socrates 4. c. 20. says he d. *Grat. & Prob.* cōf.
 i. e 371, and in matters of time where the cōf.
 are noted, *Socrates*, says *Petavius*, is generally
 exact. *Cyr. Alex.* ep. 1. says *Athan.* adorned
 his see 46 y. which fr. 26, when made Bp. on-
 ly

ly reach the y. 472, or rather 471, since *Ruf.* 2. c. 3. says he d. in the 46th y. of his episcopacy. *Bas.* ep. 38, 39, giving thanks to *Ascolus* for the body of *S. Sabas* (of whom 372, n. 19.) qualifies *Athanasius makariotaton*, a title only belonging to the dead. On the other side, *Proterius*, who was made Bp. of *Alexandria* in 452. in his epist. to pope *Leo*, says in the 89th y. fr. the empire of *Dioclesian*, our father and Bp. of blessed memory being then alive, when the 14th of the paschal moon was the 28th of the month *Phaminoth*, i. e. IX kal. april, *Easter* was translated to the following Sunday, which plainly agrees with y. 373. *Hier.* chr. 373. who living at *Antioch* with *Paulinus* an intimate of *Athanasius*, could not well be mistaken. chr. *Theophan.* ap. *Pagi* 373. & chr. patriarch *Alex.* evulg. ab *Abraham Eccbellensi* put his death May 2. on a *Thursday*, th. this y. *Atha.* published 47 paschal letters, as *Mont-faucon* learnedly proves in his dissertation on this subject, but his main argument is — a long intercourse of letters and business, which could not be performed in less than 2 y. betwixt *S. Basil* after his ordination in 370, and *S. Athanasius* who were at 50 days journey distance fr. one another; for besides *Basil's* 8 letters to *Atha.* and *Athanasius* to him, what *Dorotheus* was employed in by them must take up a year. Again, *S. Atha.* blames the monks that suspected *Basil's* orthodoxy, since he was engaged in a combat for the truth, *agonizomenos mallon uper tes aletheias*, viz. with *Valens* in the end of 371. *Pall.* laus. c. 20. tells how *Athanasius* gave

Melania

Melania a sheep-skin and that in 372, fr. *Hier.* ep. 25. & *Paulin.* ep. 29. ad *Sever.* for which see *Pagi* y. 397. These proofs oblige us to abandon *Rufinus*, who is seldom exact in matters of time, and *Socrates* who is only exact when he names the consuls and the public acts word for word, and not when he puts other matters down, of which *Mont-faucon* gives examples in edit. *Atha.* p. 122. As to *S. Cyril* he makes for us, for he does not say barely he sat 46 y. but 46 complete y. *ois*, which fr. *Athanasius's* ordination in *Decemb.* 326, must reach to *Decemb.* 472. aft. which he d. *May* 2. which must be 373. The living as well as the dead are called *makariotatoi*. *S. Basil*, ep. 50. speaking of *Silvan* of *Tarsus*, and *Valentinian I.* speaking of the Bps of *Illyrium* have these terms, *oi trismakariotatoi episcopoi*, *Theod.* 4. c. 8.

N. 2. Naz. or. 21. Creed, all allow this creed to be *Athanasius's* as to the doctrine, but some deny he penned any of it, and some that he only penned the first part to *sed necessarium est*; (1.) bec. it was not known till the 6th age; (2.) bec. he would not consent to any creed but that of *Nice*; (3.) the stile is different; (4.) the occasion of composing it not known; (5.) not in ancient MSS. (6.) in 2d part it rejects the heresies of *Nestorius* and *Eutyches*, which appeared only in the 5th age; (7.) it has in terms the procession of the H. Ghost fr. the Son: and yet this authority was never brought against the *greeks* till the time of *Greg. IX.* — They who hold it to be his prove it (1.) fr. the consent of all churches, and th. *John Casanovius* secretary to

Notes upon the Fourth Age. 171

to the *Tribetics* in the conference of 1565 at *Petricow* in *Poland*, tho' a deadly enemy to *Athanasius's* doctrine, says, not only the *latin*, but the churches of *C. P. Servia, Russia* and *Muscovy* admit this creed, tho' the *Grecians* without that part *and of the Son*; (2.) it was expressly named his symbol in the C. of *Autun* ab. 670, and fr. that time universally acknowledged as his; (3.) *Boetius* who was consul in 487 in *trin.* and *S. Aug.* in *trin.* 8. in ep. 174 ad *Pascent.* &c. *enchirid.* c. 36. have several passages, word for word as in this creed; (4.) an old MS. which *Pitbaeus* found of *S. Hilary's* fragments, has a preface to this creed, which he names *Athanasius's*. (5.) *Greg. Naz.* or. 21. in *laud. Atha.* says: he first of all and alone, or with very few indeed, doubted not to publish the truth openly and in express terms .. and what God had formerly granted to those many fathers (of *Nice*) concerning the Son, the same did *Athanasius* obtain from above in regard of the H. Ghost, whose divinity he asserted, and presented to the emperor a gift truly royal and magnificent, a pious writing — and this his confession *omologian* the *western Xtians*, and as many of the *eastern*, as have the life of faith within them, received with much veneration, &c. *Tf. Atha.* writ a confession of faith which can agree with nothing but this creed, *qui vult salvus, &c.* — *Alex. Du Pin, &c.* answer this confession ment. by *Naz.* is the latter end of the synodical epistle sent to the emperor *Jovian* ap. *Theod.* 4. c. 3. — But this cannot be, for (1.) this epist. was sent in the name of all the bps of *Egypt*,

Egypt, at a time when there was a catholic emperor, when all durst and most did, profess the catholic faith; whereas *Naz.* tells us, that *Athanasius's* confession was at a time when very few *komide oligoi* publicly professed that faith; (2.) *Athanasius* professed in clear terms, what the *Nicene* fathers did not in clear terms profess but only of the Son, and *tf.* the terms relating to the H. Ghost were more expressive than those of the *Nicene* fathers, but in this epist. he only sets down what these fathers held: *tf.* Fr. all which say they, the answ. is plain to the obj. and *tf.* the 1. obj. is shewed false fr. *Hil. Naz. Aug. &c.* to 2d, he would not consent to any new creed for the faithful in general, but not against terms agreeing with the C. of *Nice.* — to 3d, the orig. prob. is lost, and one cannot guess at a stile from the *latin* translation. He had prob. presented the confession to the emp. *Constantius* in *gr.* and shewed it aft. to pope *Julius*, who caused the *latin* version to be preserved in the *Roman* archives, fr. whence several *lat.* copies early went abroad; but the *gr.* versions (which vary, whereas the *lat.* is uniform) later. Perhaps *Atba.* translated it himself into *latin*, which he must know, since he composed the differences betwixt the *greeks* and the *latins* ab. the terms *hypostasis* and *ousia*, *verborum sententia accurate perpensa*; *Naz.* or. 21. and in which he had time to improve himself for the benefit of the church in his travels to the *west*: to 4. *Sulp.* l. 2. and others tell us, he was accused of *Sabellianism*; now the profession of the *Nicene* creed was not sufficient to vindicate fr. that aspersion, as is plain

plain in the case of *Marcellus*, of *Eustatbius*, &c. and if he might present this confession to *Constantius*, which is a further ans. to 2 obj. To 5. it was in the ancient MS. of *S. Hil.* and to go no farther in 2. MSS. in the *Comton* library, produced by *Armachanus*, which all the antiquaries from the character of the letters and pictures judge could not be later than *Gregory the great's* time: to 6. he does not name *Nestorius* nor *Eutyches*, and as for their errors he rejects them full as plainly in other works, which no one ever doubted of, as appears fr. *S. Cyril* in the C. of *Ephesus*, and fr. the fathers of the C. of *Chalcedon*: to 7. the 3 verses, 1. *Pater a nullo est factus*, &c. 2. *Filius a patre solo*, &c. 3. *Spir. sanctus a patre & filio* were added to this, ab. the same time as *filioque* to the C. P. creed: and if some gr. edit. leave out these 3 verses, and some others only the words & *filio*.—Some other works are doubted of without just grounds, 1. his epist. to *Serapion of the H. Ghost*: bec. he cites fr. *Micah*: *the house of Jacob has exasperated the spirit of the Lord*, words that are not in this prophet: but they might have been in the copy *Atha.* used, or he might have trusted to his memory in the desert where he had not the bible at hand, and where, as he himself declares, he writ books, which he designed to revise. 2dly, his book of *virginity* or *meditation*, mentioned by *Hier.* v. i. (1.) bec. the stile is creeping; (2.) the thoughts childish; (3.) bec. *Theod.* 2. c. 4. cites a passage fr. thence not in the book now extant. Ans. to 1. *Photius* observes, that *Atha.* frequently varied

varied his stile ; to 2. the thoughts are sublime, and such as *Cbryf.* used aft. him ; tho' a burlesque version may make any thing appear childish : to 3. there is nothing like a passage cited c. 4. but c. 14. there is one but not taken out of this work, but out of a letter of consolation. — 3dly, his *life of S. Antony* 1. bec. *Atha.* in sol. fays the letter was writ to *Gregory*, who gave it to *Balat* ; (2.) that *Balat* was bit by the horse which he rode on ; in v. *Ant.* he fays the letter was writ to *Balac* himself, and that *Balac* was bit by *Nestorius's* horse, see vol. 2. p. 197. but it may be said to 1. that he writ to *Gregory* with an inclosed to *Balac.* — to 2. he was bit by the horse *Balac* lent to *Nestorius* on which *Balac* rode, *i. e.* usually : or perhaps *Atha.* was better informed of this circumstance in his last writing : and th. these ob. can have no force against a work ment. by *Naz.* and *Hier.* and fr. whence *Cbryf.* ho. 8. in *Matth. Pall.* laus. 8. *Soc.* 1. c. 17. & l. 4. 14. *SS. Ephrem, Damasc. &c.* extract passages. — 4thly, the *exposition of faith* obj. against 1. for denying 3 *hypostases* in trin. and 2. for naming *Xt homo dominicus*. Ans. to 1. he does not deny 3 distinct, but 3 separated and divided *hypostases* aft. a corporeal manner ; and as to *homo dominicus* it was an innocent term bef. it was abused by the *Apollinarists*. — I shall here animadvert upon 2 spurious writings, *viz.* (1.) the hypocrisy of *Meletius*, and (2.) *quod unus*, *i. e.* that *Xt* is one, bec. they asperse two holy bps *Meletius* of *Antioch* and *Marcellus* of *Ancyra* : but these have evident marks of not belonging to *Atha.* since

Notes upon the Fourth Age. 175

(1.) they treat as heretics those who deny three *hypostases* in the trin. whereas he allows the catholics to deny or grant them in different senses: (2.) *Atha.* always esteemed these two Bps as orthodox to his dying day: (3.) the *quod unus*, makes *Marcellus* hold a quaternity of *hypostases*; whereas what was objected to him was *Sabellianism*, which held not 4, but only 1 person in the trin. (4.) it expresses and confutes the heresy of 2 persons in *Christ* in such terms as could not be used bef. the 5th age.

N. 3. *Ruf.* 2. c. 3. *Theod.* 4. c. 20, 21, 22. *Naz.* or. 23. *Soc.* 4. c. 20, 21. *Soz.* 6. c. 19. *Bas.* ep. 320.

N. 5. *Soc.* 4. c. 21. *Theod.* 4. c. 21. *Bas.* ep. 71. *Epiph.* h. 68. *Soz.* 6. c. 19, 20. *Mart. Rom.* 13 *Marii*.

N. 5. *Theod.* 4. c. 22. *Epiph.* h. 72. *Laus.* c. 11. *Delas Sozom.* 6. c. 31. *Ruf.* 2. c. 3, 4.

N. 6. In 351 *Hil.* frag. 1. p. *Theodoret* 2. c. 27. so that *Silvan* only for a while rejected the term consubstantial, not in itself, but bec. he thought it liable to sinister explications. Now that this was no obstacle to his orthodoxy is evident fr. S. *Athanasius* syn. where he shews that the *omoiousios* like in substance which others held was the same thing with *omoousios* consubstantial; that they who held *omoiousios* were brothers, and agreed with him as to the thing, but differed only in the expression. The same has *Marius Victorinus* 1. adv. ari. as also the author of the divinity of the Son put among S. *Ambrose's* works, *Hil.* syn. & *Soz.* 5. c. 12. *Of An-cyra Bas.* ep. 67, 53. *Musonius Bas.* ep. 52. *Marcellin.*

Marcellin. Gr. T. gl. C. Boll. 20 apr. **M**arcellus if guilty of *Sabellianism*, that would appear either fr. his writings, or his private discourse: but 1. as to his writings, even those very ones for which he was accused of *Sabellianism*, were examined and approved of by the C. of *Sardica*, by pope *Julius*, *Athanasius*, &c. as is plain from the pope's and the C. of *Sardica*'s letter. Again, he made a confession of faith, which is at length in *Epiph.* h. 72. wherein he asserts the distinction of persons. — Moreover he condemned *Sabellius* (*Euf.* in *Marcel.* l. 3.) — As to his private discourse, it is prob. his disciples knew his mind, and yet they condemned *Arius*, *Sabellius*, *Photin*, *Paul* of *Samosata*; and *Athanasius* sol. describes him as a person of undoubted orthodoxy. Ob. *Bas.* ep. 52. ad *Athan.* ep. 74. ad occid. episc. ep. 78. *Hil.* in frag. *Sulp.* l. 2. *Cbrys.* ho. 2. in *Heb. Mar. Vict.* 1. adv. ari. *Soc.* 1. c. 36. *Soz.* 2. c. 33. say that *Marcellus* agreed with *Photin*, *Paul* of *Samosata*, or *Sabellius*. Ans. *Basil* fr. the obscurity of *Marcellus*'s writings, and the false rumors he had heard of him at a distance, formed a wrong notion of him. S. *Hilary* fr. the like grounds was mistaken, and th. says aft. the *Sardica* C. bef. *Photin*'s heresy *Atha.* separated himself fr. *Marcellus*'s communion: whereas *Atha.* apol. 1. & sol. both writ long aft. that time describes him as an orthodox person. The rest remote in time and place took up with what they had heard, as *Hier.* v. i. referring himself to *Hilary*; *Soz.* speaks doubtfully, and so does *Epiph.* &c. but one *Athanasius*'s authority in this point goes

Notes upon the Fourth Age. 177

goes bef. them all. Ob. 2. *Atba.* or. *quod unus*, ranks *Marcellus* among the heretics: and *Epiph.* h. 72. tells us that he (*Athanasius*) was neither eager in blaming nor defending him; but intimated by a gentle smile, that he (*Marcellus*) had not been very far off impiety (*i. e.* heresy) and reckoned him among those who had cleared themselves. *Ans.* 1. *Atba.* in *quod unus* (and the same may be said of *Bas.* ep. 52.) perhaps speaks of another *Marcellus*, since he does not name him of *Ancyra* or *Galatia* (as he does in sol.) but puts him before *Paul* of *Samosata*. *Ans.* 2. *quod unus* is no work of *Atba.* as has been proved *n.* 2. — What *Epiph.* says, rather makes for *Marcellus*, especially if this happened bef. the C. of *Sardica*.

N. 7. *Nyss.* v. *Macr.* *Bas.* ep. 7, 6, 257, 162.

N. 8, 9, 10. *Bas.* ep. 79, 370, 82, 187, 78, 73, 72, 196, &c.

N. 11, 12. ep. 58, 59, 70, 182, 8, 342, 250.

N. 13. *Stridon Hier.* v. i. laus. c. 124. *Pannonia conc.* t. 2. geog. sac. *Eusebius Hier.* chr. *Wealth* fr. his saying adv. *Ruf.* i. c. 7. that he ran about the chambers of the servants of the house, and from his brother's selling in 398 (ep. 26.) for him his goods and houses. *Rome Hier.* in *Ex.* 40. in *Ruf.* i. c. 4, 7. chr. *virginity* ep. 1, 50, 43. *Martyrs* in *Ex.* 40. *Ruf.* i. transcribing *Gal.* l. 2. *Aquileia Hier.* chr. 375, 376, 377. ep. 62. *Great men* *Ruf.* l. 1. *Hier.* ep. 43, 42, 44. *company* fr. ep. 43, 41. *Baron. Boll. Marc. Viſt.* gather as much. *Apollinaris* ep. 65. ad *Pam.* *Abdias Hier.* in *Abd.*

Notes for the year 374.

N. 1, 2. ep. 6. 57. *Evagrius* ep. 41. ad *Ruf.*
Described ep. 22. *Jew* ep. 4. *Chaldaic* ep. 120.
Heliodorus ep. 1.

N. 3. *Theod.* 4. c. 14, 15. *Naz.* ep. 28. *Bas.*
 ep. 280, 251, 263, 316, &c.

N. 4. *Naz.* or. 19.

N. 5. *Naz.* car. 1. ep. 42, 65, 222. *Julian*
 or. 9. *regulating* ep. 168. *Bas.* ep. 64.

N. 6. *Bas.* ep. 394. *Naz.* ep. 110. *Hier.* ep.
 84, 48, 12. *Bas.* ep. 391. *Dench Naz.* ep. 160,
 159. *Dzizala Bas.* ep. 392. *Naz.* ep. 160, 12,
 161. *Bas.* ep. 8, 193, 394, 393, 391. *Theod.*
 4. c. 30. *Themist.* or. 11. *letter* 391. *Others viz.*
 399, 400, 401.

N. 7. *Sulp.* v. *mart.* c. 7. *Gr. Tur. franc.* 10,
 c. 31. v. *Amb. Theod.* 4. c. 6, 7. *Ruf.* 2. c. 11.

N. 8. S. *Ambrose's* life is writ by an ecclesia-
 stic his cotemporary, named *Paulinus*, at S.
Austin's request, which I cite thus. v. *Amb.*

N. 9. v. *Amb.* in 340 from *Amb. virg.* l. 3.
Til. 10. p. 729. gathers it. *Origen Hier.* in
Ruf. l. 1. *Basil Amb.* par. c. 4. v. *Amb. Aug.*
conf. 8. c. 13.

N. 10. *Epiph.* anc. c. 60. says he writ it in
 374. h. 69. *Bezanduca Soz.* 6. c. 32. *Gno-*
stic Epiph. h. 26. *Hilarion Soz.* 6. c. 32. *Ad*
Epiph. anc. *Hier.* ep. 62. about 366 *Pall. dial.*
 c. 16. says he was 36 years Bp; and he died
 May 12. 403. *Soz.* 7. c. 27.

N. 11, 12. *Theod.* 5. c. 21. *Hilary Ammi.* l.
 29. *Soz.* 6. c. 35. *Soc.* 4. c. 19. *Chrysf.* ad *Jun.*
vid. Philost. l. 9. *Eunap.* c. 5. *Zoz.* 4.

N. 13.

Notes upon the Fourth Age. 179

N. 13. T. 2. conc.

Notes for the year 375.

N. 1. *Sulp.* dial. 2. c. 6.

N. 2. *Theod.* 4. c. 8, 9.

N. 3. *Ammi.* l. 30. *Idac.* fast, 375. *Hier.* chr. 376. *Severe Ammi.* ib. *Vic. Sulp.* dial. 2. c. 6. *Zoz.* l. 4. *Virtues Am.* ib. *Amb.* ep. 13. *Soz.* 6. c. 36. *Zoz.* 4. •

N. 4. *Ammi.* *Zoz.* ib. *Soc.* 4. c. 31. *Eunap.* leg.

N. 5. *Boll.* 9 apr. 10 mar. *Menæa.* *Til.* 7. p. 165.

N. 6. *Combef.* oct. *Boll.* 14 jan. *Men.* *Nil.* de *The.* *Til.* 7. p. 1006. *Saracens* *Soz.* 6. c. 38. *Ammi.* l. 14, 22. *Hier.* in *Ezech.* 25, 26. v. *Hilar.* in *Hierem.* 9. in *Jovin.* l. 2. l. heb. t. 3. *Pacock.* not. ad *hif. arab.* *Moses* *Soc.* 4. c. 86. *Soz.* 6. c. 38. *Theod.* 4. c. 23.

N. 7. *Lauf.* c. 18, 9, 1, 7, 14, 117. V. PP. c. 21. *Cotel.* *Menæa,* &c.

N. 8. V. PP. 3. *Hier.* ep. 22. *Ruf.* in *Hier.* l. 2. t. 3. *hif.* 2. c. 4. *Boll.* 14 may. *Soz.* 6. c. 20. *Soc.* 4. c. 23. *lauf.* c. 10.

N. 9. *Hier.* chr. 375. *Paulin.* ep. 10. ad *Sever.* *Hier.* ep. 25. ad *Paulam.* *lauf.* c. 117. *Concordia* *Hier.* in *Ruf.* l. c. 1. 3. c. 6. ep. 21. v. i. *Dydimus* *Ruf.* in *Hier.* l. 2. *hif.* 11. c. 7. *Hier.* v. i. — a. 372. — *lauf.* c. 4. *Soc.* 4. c. 25. *Soz.* 3. c. 15. *Theod.* 4. c. 29. *Origen's* *Hier.* ex *Ruf.* l. 2. — ep. 65.

N. 10. *Bas.* ep. 297, 264, 385, 73, 10, 185. *Nysa* ep. 358, 404. *Seleucia* *Naz.* car. 1. *Se-*

180 *The Annals of the Church.*

veral ep. 142, 34, 35, 36. *Isauria* Bas. ep. 403, 406, 75, 398.

Notes for the year 376.

N. 1. *Bas.* ep. 264, 279, 405, 72, 73, 82, 85. *Fronto* ep. 191, 192, 10, 405.

N. 2. *Bas.* ep. 193, 292.

N. 3. *Bas.* ep. 79, 80, 82, 74, 73.

N. 4. *Theod.* 4. c. 21, 22. *Ruf.* 2. c. 3, 4. *Soz.* 6. c. 20. *Soc.* 4. c. 24.

N. 5. *Theod.* 4. c. 21. *lauf.* c. 19. v. PP. 1. 7. c. 12. *Boll.* 15 *Jan.* *Cotel.* 9. t. 1. v. PP. 1. 3. c. 99. *Soz.* 3. c. 14. *Soc.* 4. c. 23, 24.

N. 6. *Paul.* ep. 10. ad *Sev.* *lauf.* c. 117. *Hier.* v. *Hilari.* *Iauras* *Ruf.* 2. c. 28.

N. 7. *Epbr.* conf. *Boll.* 1 *Feb.* *Soz.* 3. c. 16. *Theod.* 4. c. 29. *Nyff.* de *Eph.* *Hier.* v. i. *Cbryf.* t. 6. or. 51. *Gennad.* v. i. c. 3. *Phot.* c. 229, 196. *Leont.* in *Euty.* l. 1. *lauf.* c. 101.

N. 8, 9. *Gaudent.* ser. 17. *Naz.* or. 20. *Bas.* ep. 302. reg. brev. ar. 108, 109, 110, 111. *Chorebeps* *Bas.* ep. 181. *Deſtarius* *Bas.* ep. 323. *Iuſfragan* ep. 30. *Paregorius* ep. 198.

N. 10. *Bas.* ep. 372, 392, 394. *Naz.* or. 16, 20. *Nyff.* in *Bas.* *Soz.* 6. c. 34. *Ambroſe* *Bas.* ep. 55. *Hinder* ep. 344. *Rome* *Theod.* 5. c. 10. *Cotel.* 9. t. 1. p.

N. 11. *Epiph.* h. 77. *Nil.* 1. ep. 257. *Lirc.* 16. *Bas.* ep. 74. *Soc.* 2. c. 46. *Theod.* 5. c. 4.

N. 12. *Naz.* or. 52, 51. *Theod.* 5. c. 11. 10. coll. *R. Holſt.* this year *Soc.* 4. c. 35. *Valent.* 5. & *Valentini.* l. coſſ. i. e. 376. *Egypt* *Bas.* ep. 293, 321. *Fac.* 4. c. 2.

N. 13. *Epiph.* h. 77.

N. 14.

Notes upon the Fourth Age. 181

N. 14. fr. 2 different passages in b. i. of this work, we may conclude he began it in 374, and finished it in 376. *Jerom* proem. dial. adv. *Pelag. Theod.* 4. c. 11. h. f. 4. c. 12. *Aug. h.* 57.

N. 15. *Epiph.* h. 77. *Bas.* ep. 325, 320. *Cerentius* ep. 349, 272. *Leo.* in *Euty.* *Damasus* *Bas.* ep. 321, 10.

N. 16. *Hier.* ep. 57.

N. 17. *Zoz.* l. 4. *Ammi.* l. 31. *Vales.* r. fr. l. 4. *Soz.* 6. c. 37. *Jorn.* r. goth. *Eunap.* leg. *Idac.* fast. *Hier.* chr.

Notes for the year 377, &c.

N. 1. *Ammi.* l. 31.

N. 2. *Soc.* 4. c. 33. *Soz.* 6. c. 37. *Theod.* 4. c. ult. *Idac.* fast. 377, 378. *Philost.* 2. c. 5. *Oros.* 7. c. 33. *Salvian.* l. 5. *Picetas* *Chrys.* ep. 207, 14, 206. ho. 20. t. 6. *Paulin.* ap. *Bar.* 370. n. 118. eleganti carmine. *Pagans* *Aug.* civ. 5. c. 13.

N. 3. *Ammi.* l. 31. *Hier.* chr. *Oros.* l. 7. c. 33.

N. 4. *Eunap.* leg. One *Ammi.* l. 31. *Zoz.* l. 4. *Trajan* *Theod.* 4. c. 33. *Consulate* *Idac.* fast. 372. *Ammi.* l. 27. in fin. *Basil's* ep. 380, 186, 376, 377. *Candida* laus. c. 145. *Cerentius* *Theod.* 4. c. 32.

N. 5. *Ammi.* l. 31. *Soc.* 4. c. 38. *Isaac* *Soz.* 6. c. ult. *Theod.* 4. c. 34. *Theoph.* *Zonar.* *Cedr.* *Men.* & *Boll.* 30 May.

N. 6. *Ammi.* l. 31. *Oros.* l. 7. *Soc.* 4. c. 38.

N. 7. *Ammi.* l. 31. *Hier.* chr. *Ruf.* 2. c. 13. *Oros.* 7. c. 33. *Zoz.* l. 4. *Soz.* l. 6. c. ult. *Philost.* 9. c. 17.

N 3

N. 8.

182 *The Annals of the Church.*

N. 8. *Ammi.* l. 31. *Zoz.* l. 4. *Themist.* or. 8. *Theod.* phil. c. 8. *Viët. Naz.* or. 20.

N. 9. *Letter* it is at large in *Theod.* 4. c. 22. & alibi. *tears Naz.* or. 23.

N. 10. *Theod.* 5. c. 1. *Ambrose* fid. *Ancients* C. of *Ephes.* t. 2. conc. *Chalced.* t. 3. *Theod.* dial. 2, 3. *Lir.* c. 7. *Leo mag.* ep. 97. *Vigil. Tapsf.* in *Euty.* 5. c. 22. *Eulog.* *Alex.* ap. *Phot.* t. 230. — the rest in places cited.

N. 11. *Amb.* 2. off. c. 15, 28. *Constantius* ep. 2. al. 19. *scarce* 5 v. *Amb.*

N. 12. *Amb.* de *Satyr.*

N. 13. *Zoz.* 4. *Law Cod.* *Th.* 16. t. 5. *Theod.* 5. c. 2. *Soc.* 5. c. 2. *Soz.* 7. c. 1.

N. 14. *Soz.* 7. c. 2, 3. *Soc.* 5. c. 3, 5. *Bishops Naz.* or. 20.

The End of the Notes of the Second Volume.




T H E



THE
ANNALS
OF THE
CHURCH.

NOTES upon the Third VOLUME.

Notes for the year 379, &c.

- N. 1.  *A Z. or. 20. car. 65. ep. 73, 37. Amphil. or. 2. Nyss. de Bas. v. Macr. Gaud. h. 17. Aug. in Juli. l. i. c. 5. Ibid. ep. 61. laus. c. 86. Ruf. Soc. Soz. Theod. in sev. places, C. Chalced. t. 4. C. Chrys. t. 6. h. 51. Hier. v. i.*
- N. 2. *Laus. c. 101. Eph. test. &c. as n. 7. 376. Gennad. v. i.*
- N. 3. *Nyss. v. Macr. de eunt. Jerof. Dri-genists Phot. Cod. 233.*

N 4

N. 4.

184 *The Annals of the Church.*

N. 4. *Naz. car.* 1. or. 48, 32. *Ruf.* 1. c. 25. *Soz.* 6. c. 27. *Philost.* 8. c. 2. *Naz. vit. Soc.* 5. c. 6. *Naz. ep.* 14. & de *epif.*

N. 5. *Naz. car.* 1. or. 25, 27, 28. *to life Soz.* 7. c. 5.

N. 6. *Hier. v. i.* In 377 bec. then he did not know *Paulinus* for Bp. ep. 58, and in 378, was ordained priest by him. *Mark ep.* 77.

N. 7. *Paulinus Hier. ep.* 61. *Gregory's Hier. v. i.* in *Jov.* 1. c. 7. in *Isai.* 6. in *Epbes.* 5. *Sabbath ep.* 2. ad *Nepo.* *Isaiab* in *Isai.* 6. he says at *C. P. ment.* in *chronicle*, which was aft. 378, bec. it has *Valens's* death: aft. this chron. *Hier. v. i.* immediately mentions the *homilies panegyric Naz. or.* 21, 18. and at this time bec. he calls this oration *primitia*, and preached before a people to whom he had not been long united.

N. 8. *Soc.* 5. c. 2. *Soz.* 7. c. 2. *Theod.* 5. c. 5, 6. *Zoz.* 4. *Aug.* 5. civ. c. 25. *Idac. fast.* 379, *Vict. Ammi.* 1. 17, 29, 30. *Trajan Themisf. or.* *Claud. conf. Hon. Theodosiolus Symmach.* 1. 10. ep. 1. *Oros.* 7. c. 33. *Ammi.* 1. 28. calls him *Theodosius. Thermantia Vict. Sc.*

N. 9. *Zoz.* 4. *Themisf. or.* 14. *Jorn. r. goth.* *Oros.* 7. c. 34. *Idac. chr. fast.* *Naz. ep.* 136, 135. *Prosp. chr.* *Soz.* 7. c. 4. *Baptism Soz. ib.* *Soc.* 5. c. 6. *Prof. chr.* *Ascolus Amb.* ep. 15. ad *Anat.* & ep. 16. *Anyf. Atha. apol.* ep. 339. ep. *Bonif.* 1. ad *Ruf. coll. Rom. t. 4. Conc.*

Notes

Notes upon the Fourth Age. 185

Notes for the year 380.

N. 1. *Cod. Th.* 16. *Soz.* 7. c. 4.

N. 2, 3. *Naz. or.* 23. *car.* 1. *Naz. v. Hier.* v. i. *Theod.* 5. c. 8. *Jerom* v. i. *The Pope Nicol.* 1. ment. *S. Damafus's* letters. See t. 2. *conc. & Baron.*

N. 4. *Naz. or.* 25. *Demophilus Soc.* 5. c. 6, 7. *Soz.* 7. c. 5. *Marcell. chr.* a. 380. *Idac. fast.* 380. *Chr. pasch.* p. 303. *Philost.* 9. c. 19. *Tails Naz. car.* 1. — N. 5. *ib.*

N. 6. *Amb. act. aquil. conc.* t. 1. *vit. spi.* 1. c. 1. *ep.* 3, 4, 1. *fid.* 1. c. 4. *penance* in his *com.* on *ps.* 37. writ in 393, he says he wrote these treatises a long time ago, which makes some put them in 380, and others with the *Benedictins* in 384. *Elias* when this work was writ is uncertain.

N. 7. *Eusebius Theod.* 5. c. 4. and prob. *Naz. or.* 25. his martyrdom was now, for the last y. he was in the C. of *Antioch*, and next y. in *May Antiochus* succeeded him. *Col.* 1. t. 1. *conc. Bin.* t. 1. *Publius Theod.* *philot.* c. 5. h. 4. 4. c. 28. *Jestus's Eunap.* v. *Philos.* in *Max.*

Notes for the year 381.

N. 1, 2. *Theod.* 5. c. 6, 7, 8. *Soc.* 5. c. 8. *Marcel. chr.* a. 381. *Soz.* 7. c. 7. *presided Naz.* *car.* 1. *Nyff.* de *Melet.* then *S. Greg. Naz.* and lastly *Nectarius* presided. *Conc.* t. 4. *Lup.* t. 1.

N. 3. *Nyff.* or. de *Melet.* *Naz. car.* 1. *Theod.* 5. c. 8. *Soz.* 7. c. 10. *Epiph.* h. 73. *mart. Rom.* men. *Boll.* 12 Feb, *Chrys.* or. 45.

N. 4.

N. 4. *Naz. car.* 1. 13, 123. ep. 15.

N. 5. *Soz.* 7. c. 7. *Soc.* 5. c. 7, 8. *Naz. car.* 1. ep. 65. *Canons Ruf.* 2. c. 9. & *Jonas Naz.* or. 49.

N. 6. *Naz. car.* 13, 23, 123. de episc. *Soc. Soz. Ec.* Farewel or. 32.

N. 7. *Chryf. ser. de transf. Ignat. Soz.* 7. c. 7, 8. *Theod.* 5. c. 8. who says the Bps chose him. *Soc.* 5. c. 8. which might be aft. *Theodosius's* nomination. *Martyrius Soz.* 7. c. 10. *Eva-*
grius laus. c. 15.

N. 8. *Soc. Soz.* ut sup. *Theod.* 5. c. 9. *Ni-*
cene creed conc. t. 4. *Uff.* de symb.

N. 9. *Can.* 2. *Soz.* 7. c. 9. *Rejected* (1.) fr. *S. Leo ad Anatol.* ep. 53. (2.) these canons were not in the ancient collection in *Innocent I.*, *Zozimus* and *Leo's* time. (3.) *Greg. mag.* l. 6. ep. 31. The *Roman* church does not receive the acts or canons of that C. but so far it receives the said synod, that it approves of what was defined against *Macedonius*. (4.) *Lucentius* act. 16. C. *Chalced.* calls them canons not conscribed, i. e. not approved; again, not received among the synodical canons. *Ob. Euseb. of Dorylæum* in C. *Chalced.* see vol. IV. p. 322. says pope *Leo* approved it: *Paschasius* the legate ac. 1. vol. IV. p. 287.. We have.. the Bp. (of C. P.) in the first place, they put *Flavian* in the 5th. In the synod V. *Eutychius*, in VI. *Gregory*, in VII. *Tharastus*, in the VIII. *Ignatius*, all of them patriarchs of C. P. had the second place. *Ans. Eusebius* mistook the pope's meaning. *Paschasius's* zeal against *Eutychianism* made him have this remark which upon consideration he would have omitted. All those

those patriarchs of C. P. had this 2d place by connivance, till C. Later. IV. under *Innoc. III.* when it was granted them. *pretence* a general C. can never be held without the pope's authority, as *Damas. ep. ad Illyric. ap. Theod. 2. c. 22.* and *Lucentius* the legate in C. *Chalced.* declare, see vol. IV. p. 285. But the pope never convoked this C. for C. P. as appears by *Soc. 5. c. 18. Soz. 7. c. 7. Theod. 5. c. 7.* by *epif. syn. hujus conc. ad Throdas.* by the ancient inscrip. of those canons, and by *Paul* of C. P's life ap. *Phot. cod. 257.* but called a general C. upon which the *eastern* bps met at C. P. and there joined with the bps of the *West* in doctrinal points, and being assembled again at C. P. in 382, they reckoned this second meeting as the same council of C. P. which was joined to the *Roman* and *Aquileian* councils in *Italy*, and thus may be said with the ancient *code in bibl. vatic.* to be celebrated by *Damasus's* command, and with *Nilas* the metropolitan of *Rhodes*, in *synoptic. ennar.* that *Damasus Nestorius*, &c. presided there. *Dominicus Theod. 5. c. 7.*

N. 10. L. 3. cod. *Tb. de fid. cath. Soz. 7. c. 9.* the 10th l. 8. cod. *Tb. de heres. Manichees* l. 7. cod. *Tb. de heres. Paul Soc. 5. c. 9. Soz. 7. c. 10. Officers* l. 26. cod. *Tb. de episc.*

N. 11, 12, 13. *gest. conc. n. 7, 54, 55. ap. Amb. ep. 9, 10, 11, 12.*

N. 14. *Soz. 7. c. 11. Hier. ep. 27. ad Eusto. Amb. ep. 13, 14.*

N. 15. v. *Amb.* — de incarn.

N. 16. *Mark Prosp. chr. 2. 380. Sulp. 2. Hier. ad Ctes. Isid. v. 1. Hier. Isai. c. 44. & adv. Pelag. Leo ep. 93. ad. Turib. Aug. h. 70. & ad*

188 *The Annals of the Church.*

ad *Consent.* c. 2, 5, 21, &c. *Libra Aug.* *ibid.*
N. 17. Sulp. &c. ut sup. conc. t. 2. Prosp.
chr. 386.

Notes for the year 382.

N. 1. Sulp. l. 2.

N. 2. Amb. ep. 14. Theod. 5. c. 8. Gregory Naz. ep. 55, 76.

N. 3. Arianzum Naz. ep. 88. car. 6. Hier. v. i. v. Greg. Nyss. jejun. Apollinarists Naz. or. 51, 52. ep. 77, 178. car. 6, &c. Theodore ep. 88. Nestarius Naz. ep. 51.

N. 4. Theod. 5. c. 9.

N. 5. Soz. 7. c. 11. Inscription Theod. 5. c. 9. Jerom Hier. ep. 27 ad Eusto. ep. 16. ad Princip. ep. 99. ad Asell.

N. 6. v. Amb. Ascolus Amb. ep. 15.

Notes for the year 383.

N. 1. Hier. ep. 16. Ascolus Amb. ep. 15, 16. ep. Innoc. coll. rom. Holst. p. 180. t. 2. conc. & ap. Theod. 5. c. 10, 11. Was known Naz. ep. 2. ad Cledon. begins Theod. 5. c. 10.

N. 2. Soz. 7. c. 6. Theod. 5. c. 9. l. 11. cod. Tb. de her. l. 12, 13. 2. cod. Tb. de ap. l. 3. de cod.

N. 3, 4. Offended Viet. Amb. Jos. c. 7. ep. 56. Ruf. 2. c. 14. Britain Uff. r. Br. & there seems to be something of this in Gildas excid. c. 10. Soc. 5. c. 11. Spain Pacat. pan. Zoz. l. 4. worthy Oros. 7. c. 34. Sulp. c. 23. Uff. r. br. Rhine Zof. l. 4. Gild. exc. c. 10, 11. Lions Prosp. Marcell. Ruf. Hier. ep. 3. the 24th Soc. 5. c. 11. Merob. & Saturn. the 15th of his reign and 24th of

Notes upon the Fourth Age. 189

of his age. *Soz.* 7. c. 13. has the same. *Hier.* chr. *Idac.* fast. from the time he was made emperor with his father 16 y. and 1 d. passed. *Ammi.* l. 27. says he was *adultus* when his father created him emperor, from whence *Baron.* infers that he was 28 years old. *Anf. Ammi.* only says he was *adulto jam proximus*, tho' he makes them say to his father, that he was *adultus*; but a page or two aft. he represents him as a very young body: and *Themist.* or. 9. talks of his brother *Valentinian* as being almost the same age with himself. *person Ammi.* l. 27. *Viët. Amb.* fid. *Auson. conf.* *Themist.* or. 9. *Ruf.* 2. c. 13. *Amb.* div. in ob. *Val. Zof.* l. 4. *Theod.* 5. c. 12.

N. 4. *Macedonius* v. *Amb.*

N. 5. *Amb.* ob. *Valent.* ep. 14, 24, 20, 56. *Ruf.* 2. c. 15. v. *Amb.*

N. 6. *Sulp.* l. 2. *Oros.* 7. c. 34.

Notes for the year 384.

N. 1. *Sulp.* l. 2. *Prosp.* chr. *Hier.* v. i. *Better Hier.* ep. ad *Ctesiph.* *Spaniards* v. i.

N. 2, 3. *Ammi.* l. 21 & 27. *Amb.* ep. 11, 17. *Rel. Sym.* ap. *Amb.* cod. *Th.* 10.

N. 4. *Amb.* ep. 17, 18. *Primigenia* *Sym.* l. 9. ep. 118, 119.

N. 5. *Sym.* l. 10. ep. 34. *Died Hier.* v. i. ep. 99. adv. *Ruf.* *Prosp.* chr. 385. *Miracles* cod. vatic. antiq. *Anast.* in *Damasc.* — *Damasc.* car. 29, 28, 16, 18, 39. *Paintings* epist. *Adri.* l. conc. 7. c. 19.

N. 6. *Hier.* pr. in *Cant.* ep. 63. *Helvidius* in v. i. he puts this aft. those homilies and ep. 50. bef.

bef. *Damasus's* death. in *Helv. Luciferians* it is generally allowed to be writ aft. 381, and bef. 385.

N. 7. *Hier.* ep. 16. ad *Princip.* & ep. 136, 137, 140.

N. 8. *Hier.* ep. 27. ad *Eust.* i. e. v. *Paul.*—
ep. 22, 25, 26, 50, 52.

N. 9. *Hier.* ep. 24 & 15. ad *Marc.*

N. 10. This history is so beset with fables, that it is hard coming at the truth of it, but I have with *Baronius* here selected fr. *Godfrey* Bp. of *S. Asaph* what seems the best grounded. *Alfred* and *Cressy* (aft. him) are for putting off the history to 453, but the ancientest historians we have (but indeed none very ancient we have) refer it to these times; and all the difficulty to the contrary is, (1.) that *Maximus* was not as yet settled enough to think of framing a colony, but wanted his troops to march with himself; (2.) that the *Huns* were not then upon the *Rhine*; to 1. *Gildas* de exoid. ment. this *Maximus's* having drained *Britain* by a transportation of an incredible number of people, whereof he might have taken the veteran soldiers with him, and left the young and raw soldiers in *Armorica* to plant a colony, for his army, as occasion served: to the 2. we find the *Huns* were *Gratian's* favorites, and might prob. march that way to his assistance. These saints relicks have been received with great devotion in most parts of the world in the following ages. *Cambden* says, *Maidenhead* in *Berkshire* was so called from the head of one of these virgins. Many miracles have been wrought at their shrines.
Some

Notes upon the Fourth Age. 191

Some say there were but eleven, and that the mistake came from this inscription: XI. M. V. which was turned eleven thousand virgins, instead of eleven martyred virgins. *Ufuardus*, who lived in the 8th age, reckons a great number of them; but *Sigebert*, who lived in 1,110, reckons 11,000. The *Roman* breviary ment. *S. Ursula* and her companions without determining their number.

N. 11. *Zof.* l. 4. *Idac.* fast. 388. May 1. 9. cod. *Tb.* de pag.

N. 12. *Theod.* 5. c. 21. chr. pasch. 379. *Soz.* 7. 15.

N. 13. Cod. *Tb.* *Sirm.* *Soz.* 6. c. 27. *Theod.* dial. 3. *Naz.* ep. 74. ad *Nect.* & ad *Eleuf.*

N. 14. *Fau.* & *Marc.* *Gennad.* v. i.

Notes for the year 385.

N. 1. *Hier.* pref. in *Dydim.* ad *Paulin.* ep. 22, 2. ad *Nepoti.* 8. ad *Demet.* 100. ad *Bon.* 99. ad *Afell.* 23. ad *Marcel.* 25. ad *Paul.* 3. ap. in *Ruf.* c. 7. *Paula* ep. 99.

N. 2. *Decretal.* *Siric.* t. 2. conc.

N. 3, 4, 5. *Ruf.* 2. c. 15. *Amb.* ep. 20, 14. *Mabil.* itin. *Ital.*

N. 6, 7, 8. ep. 14. *Caligonus Aug.* 6. cont. *Juli.* c. 14: — N. 9. v. *Amb.*

N. 10. *Cotel.* 9. t. 1. p. laus. c. 22, 117. *Pulcheria Nyss.* de *Pulcher.* *Flaccilla Nyss.* de *Plac.* *Amb.* div. 3. p. *Theod.* 5. c. 19. *Themis.*

Notes

Notes for the year 386.

N. 1. *Ruf.* 2. c. 16. *Soz.* 7. c. 13. *Gäudent.* in præf. l. ult. cod. *Tb. de fid. cath.* *Amb. ep.* 14. — div. h. p. 1.

N. 2. *Amb. ep.* 13, 14. div. h. p. 1. *Theod.* 5. c. 13. *Mercurinus* *Amb. serm. de basilic.* In the edition of 603, he is said to change his name from *Auxentius* into *Mercurinus*, but the *Benedictins* of S. *Maur* read it from all MSS. as I do.

N. 3, 4. *ep.* 13. al. 21. div. h. 1. p. v. *Amb.*

N. 5. *Amb. ep.* 22. v. *Amb. Aug.* 9. conf. c. 7. — 22. civ. c. 8. — ser. 286. al. 39. divers. — cur. mor. c. 17.

N. 6. *Amb. ep.* 22. v. *Amb. Maximus's* *Theod.* 5. c. 14. *Aug. conf. civ. &c.* as n. 5.

N. 7, 8, 9. All that we relate here of S. *Monica* is taken from S. *Austin*, and very much from conf. l. 9.

N. 10. The proofs for S. *Austin's* birth, baptism, &c. in y. ment. are too long to be inserted here, see *Til.* t. 13. a. p. 954. ad 959. salt 1. conf. c. 11. *milk* conf. 3. c. 4. the rest conf. l. 1 & 2.

N. 11. *Conf.* 2. l. 1. c. 13. l. 2. c. 1.

N. 12. *Conf.* 3 & 6. c. 11. v. *Aug.*

N. 13. *Conf.* 3. & l. 8. c. 7. *Honoratus* ut. cred. c. 1. *Romanian acad.* 1. c. 1. v. *Aug.*

N. 14. *Conf.* 3. c. 11. & seq. l. 5. c. 9. *friend* conf. 4. c. 4, 5. too light retr. 2. c. 6.

N. 15. v. *Aug. conf.* 4. c. 2, 3. *Delpidius* conf. 5. ut. cred. *Aug. in Fau. Romanian ac.* 2. c. 2.

N. 16.

Notes upon the Fourth Age. 193

N. 16. Conf. 5. c. 9. & seq. Monica l. 6. v.
Aug. Simplician conf. 8.

N. 17. Conf. 8. a c. 6. ad fin. **Monica** c. ult.
vacancies 9. c. 2. & seq. v. Aug.

Notes for the year 387.

N. I. Conf. 9. c. 8, II.

N. 2. c. 12. retrac. fec *Til. n: 4.*

N. 3, 4. He d. says *Hier.* v. i. in the 8th y. of *Theodos.* (who began his reign *jan.* 19. 379.) and writ his *catecheses* when young. *Cyril* himself *cat.* 6. tells us he writ them 70 y. aft. the *Manichean* heresy (in 277.) which is th. in 347 or about 350. *Theod.* dial. 2. cites a passage fr. *catech.* 4. *Damasc.* 3. de imag. fr. *catech.* 12. *Cyparissot.* fr. *cat.* 10. and *Cyril* himself in *cat.* 18. ment. the 5 mystagogic ones which follow: aft. *Easter*, says he, you shall have other catech. lectures: 1. ab. what is to be done bef. baptism: 2. how you are to be purified fr. sin by baptismal water: 3. how you have received the seal of the H. Ghost: 4 and 5. of the sacred mysteries of the altar. Notwithstanding this, some protestants have called in question these *catecheses* upon these slight grounds: (1.) a MS. at *Ausburg* attributes them to *John* of *Jerus.* (2.) *cat.* 13. he says the wood of the cross was dispersed throughout the whole world, is that prob. in 250? (3.) *cat.* 4. 10. he says the wood of the cross appearing among us witnesseth to this day, an expression no ways proper for one who writ only 26 or 27 y. aft. the invention of the cross; (4.) *cat.* 12. he says, if the virgin was so much honored for her (carrying *Xt*) 9 m. how ought Christians

Christians to be honored for their many yeats? where he blasphemously prefers other virgins to the B. Lady; (5.) no ancient author cites any thing out of the mystagogic works. — Ans. to 1. *Hier. Theod. Damasc. Leont. Theoph.* and *Cyparis.* who cite these works; are to be preferred to an obscure MS. and tho' *John* immediately succeeded *Cyril*, yet some things do not agree with his time, as the *Diocl.* perfec. fresh, &c. besides even in that MS. *John* is foisted in, and *tf. Welferus* in indic. MSS. bibl. *August.* cites it as of a Bp. of *Jerusf.* without a name; to 2. *Paulin.* car. and others testify the same, taking the whole world, as it is often taken, for many places; to 3. that appearing was when *Xt.* was crucified: but if meant of *the invention of the cross*, he might as well use *to this day*, 26 y. aft. as *S. Matthew 27. v. 8.* (not ten y. aft. the fact) say, the field was called the field of blood *to this day.* to 4. he says the virgins that do the will of the father have a part with the virgin-mother, *tf.* he does not prefer them to her. It is true, the saying is harsh; but if one inaccurate expression (and capable of a good sense) is sufficient to destroy the genuineness of a long work, one shall scarce find a genuine writing extant; to 5. these cited in general, have the same stile with the rest, and are particularly promised by *S. Cyril*, catech. 18.

N. 5. *Amb.* de myst. an undoubted work, prob. writ this y. for *S. Austin's* instruction.

N. 6, 7. *Amb.* de ob. *Valent.* ep. 56. al. 24, 8, 57. *Zos.* l. 4. *Italy Pacat.* pan. *Theod.*

N. 8.

Notes upon the Fourth Age. 195

N. 8. *Sulp. v. Mart. c. 23. dial. 2.* it was this y. bec. *Evodius* invited was consul; as also bec. *S. Martin* had bef. this foretold *Maximus's* ill success in case he went into *Italy, Sulp. v. Mart. c. 23.*

N. 9, 10. *Sulp. dial. 3. c. 15. Felix mart. rom. 26 Martii.*

N. 11. *Theod. philot. c. 3. men. 2 Nov.*

N. 12. All the historians ment. the facts of this n. but *Theod. l. 5. c. 17, 18.* relates them for y. 393, or thereabouts; but *Zos. l. 4. and Libanius* an eye-witness. or. 23. write that they were bef. the wars with *Maximus*; and fr. *Chryst. i. or. 16.* in the 2d y. of his priesthood, so all the difficulty is, if they are better consigned to 387 or 388. The first seems rather the most prob. for which see *Til. E. 5. p. 2. a pag. 968 ad 975.*

N. 13. *Chryf. ho. 2. stat.*

N. 14. ho. 3, 4. *four 5, 6. abuses 15.*

N. 15. *Gothof. chr. cod. Th. Soz. 7. c. 23. Liban. or. 15. Theod. 5. c. 19, 20. Chryf. or. 12, 16, &c.*

N. 16, 17, 18, 19. *Chryf. 13, 17, 18, 20. Theod. 5. c. 19, 20.*

N. 20. *Pallad. dial. 5. Soc. 6. c. 3. Soz. 8. c. 2. Chryf. fac. c. 2. Dying Pelus. 2. ep. 42.*

N. 21. *Chryf. fac. c. 1. Pallad. dial. 5. Soc. 6. c. 3, &c. Raphanea* there were two *Basilis* in the C. of G. P. one Bp. of *Raphanea* in *Syria*; and the other of *Biblos* in *Phœnicia*. Now *S. Chrysostom's* friend was made by the Bps of *Syria*, ff. more prob. of *Raphanea*, tho' *Phœnicia* is a neighboring province.

196 *The Annals of the Church.*

N. 22. *Pallad.* dial. 5. *Cbryf.* vit. mon. there is nothing to fix these three works to any y. I put it tf. in this y. to follow *Baron. Du Pin, Hermant, Fleury, &c.*

N. 23. as also his b. of *priesthood*. His b. to *Syagrius* is put by *Soc.* 6. c. 3. bef. he was deacon.

N. 24. *Pallad.* dial. 5. who tells us *S. Cbryf.* was 12 years honoring the priesthood when he was made Bp, which was *Feb. 27. 398*. For the books of *S. Cbryf.* mentioned here, and the time, see *Til.* 11. a p. 51. ad 84. and a p. 559. ad 570.

Notes for the year 388.

N. 1. *Theod.* 5. c. 15. *Soc.* 5. c. 12. *Soz.* 7. c. 14. *John. laus.* c. 43. *Cassiod.* 4. c. 24. *Theod.* 5. c. 24. *Ruf.* 2. c. 32 & v. PP. c. 1. *Aug.* cur. mor. c. 17. *Laws. cod.* *Tb.* 16. t. 5. *Battles Zof.* 1. 4. *Pacat.* pan. c. 34, 35, 43.

N. 2. *Zof.* &c. ut sup. *Claud.* conf. Hon. 4. *Amb.* ep. 17. *Oros.* 7. c. 35. *Soc.* 5. c. 12, 13, 14. 1. 7. c. 14. *Philost.* 10. c. 8. *Jewish* v. *Amb.* *Amb.* ep. 40, 41. al. 17, 18.

N. 3. *Amb.* ut sup.

N. 4. ut sup. *Tails Theod.* 5. c. 18. *Soz.* 7. c. 25. *Theod.* puts this fact aft. the *Theffalonica* massacre, but bef. that he had been often at church at *Milan*, and knew the customs of the place, and tf. it more prob. happened now. *altar Amb.* ep. 57. ad *Eugen.* *Prosp.* promiss. 3. c. 28. *Sym.* 2. ep. 13, 31. *Soc.* 5. c. 14. *Juflina Ruf.* 2. c. 17. *Soc.* 4. c. 31.

Notes

Notes upon the Fourth Age. 197

Notes for the year 389.

N. 1. *Idac. fast. Prud. 1. cont. Sym. Hier. ep. 1. ad Letam. Oros. 2. c. 19.*

N. 2. *L. 18. cod. Th. de hæc. Constantius Aug. 11. mor. man. c. ult. mat-men Aug. cont. Faust. 5. c. 5.*

N. 3. *Soc. 5. c. 18.*

N. 4, 5, 6. *Ruf. 2. c. 22. Soz. c. 15. Serapis Ruf. c. 23, 29. Macrob. saturn. c. 20. Marcellinus Ammi. 22. Theod. 5. c. 22.*

N. 7, 8. *Soz. 7. c. 20. Ruf. 2. c. 24, 25. Soc. &c.*

N. 9, 10. *Ammi. 1. 22. Strab. Plin. Ruf. 2. c. 26. Eunap. in Ædes.*

N. 11. *Soz. 7. c. 16. Theod. 5. c. 21.* It was under *Theodos.* but whether a y. or two later, uncertain.

N. 12. *Hier. v. i. says Gregory d. 3 y. bef. his writing that work, which was in 392. pressing Naz. ep. 42. 225. Hier. v. i. Eulalius ep. 195. car. 48. ep. 42. 225. Retirement car. 59. Galentinian ep. 156, 196. car. 4, 5, 19. Virgin car. 58. — What is said of his writings is in the authors ment. in this n.*

Notes for the year 390.

N. 1, 2, 3. *Idac. fas. Sozom. 7. c. 25. Ruf. 2. c. 18. Theod. 5. c. 17. Amb. ep. 59, 51. v. Amb. Aug. civ. 5. c. 26.*

N. 4. *Theod. c. 17, &c. ut sup. Law cod. Th. 9. de pœn. There Amb. ob. Theodos.*

N. 5. *v. Amb. Athacians Til. t. 10. p. 222. gathers this fr. Amb. ep. 59, 52, 56. Sulp. l. 2.*

198 *The Annals of the Church.*

c. 6. dial. 3. c. 15. *Novinian Amb.* ep. 7. mentions his condemnation at *Milan* in *Siricius's* time whilst the emperor was there : and *Baron.* 390. n. 35. puts it in this y. *Had been Hier.* in *Jov. ad Pammach.* ep. 50. *Aug.* h. 82. *Siricius* ep. 2. t. 1. ep. pont.

N. 6, 7. Theod. 4. c. 11. h. 4. c. 11, 12. *Aug.* h. 57. *Epiph.* h. 80. *Hier.* proem. in dial. adv. *Pelagi.* Phot. cod. 52.

N. 8. Soc. 5. c. 19. *Soz.* 7. c. 16.

N. 9. That *Socrates* has committed many gross mistakes in his history, is what his best advocates, as *M. Cousin*, &c. allow, as also that he spoke more favorably of the *Novatians* than he ought ; but besides this he seems to be deeply tinctured with their principles, tho' not one of their communion. For first, l. 4. c. 28. how does he varnish over the motives for and rise of the *Novatian* schism, notwithstanding he had read the contrary account in *S. Cornelius's* letter? how does he blame l. 6. c. 21. *S. Chrysostom* for inviting people again and again and a thousand times to penance, and take *Sifinnius's* the *Novatian* Bp's part against him? With what an air of assurance does he make *Nectarius* consult the *Novatian* Bps, whom he sets out with prudence and every virtue, l. 5. c. 10. and attributes *Symmachus's* pardon, c. 15. to *Leontius* the *Novatian* Bp. of *Rome*? For this and many other things *Nicephorus* l. 6. c. 37. and l. 9. c. 13. calls him a *Novatian*. And no one can be so blind, as not to see how much such a story as this would conduce to *Novatianism*. So that it may well be doubted if *Socrates* did not feign
this

this story, or at least if he was not imposed on by *Eudemon* a *Novatian*, or if this *Novatian* really gave this advice, which was accepted of by *Nectarius*. But supposing his account true in the main; let us see what it comes to: only to this that *public* penance was abolished for a *short time at C. P.* (1.) that it is public penance he speaks of, appears from *Soz.* 7. c. 16. where he says the penance put down was in vigour in the *western* churches, and especially in the *Roman*. For there, says he, a public station is appointed for penitents, where they stand up under great appearances of lamentation and sorrow, and when so much of the liturgy is finished as comes to the dismissal, without partaking of the holy mysteries, they (the penitents) prostrate themselves with sighs and groans upon the ground; the bishop meets them in this posture with tears, and prostrates himself with them; the whole congregation joins with them in their mourning; then the Bp. first rises, and raises those who are yet prostrate; and after putting up proper prayers to God he dismisses them. ... This hath been the usage of the *Roman* church from the very beginning to our present age. Thus far *Sozomen*. (2.) that it was only put down for a *short time* is plain from his Successor *S. Chrysostom*, who (ho. 3. de *Saul & David*, t. 2. ho. 17. in *Matth.* & ho. 3. in ep. ad *Ephef.*) mentions public penance as the practice of his time, and therefore in the place just cited to the *Ephefians*: hear the cryer proclaiming: you that are in penance be gone, (3.) that it was only put down *at C. P.* and not in

other parts of the *East*, may be gathered fr. S. *Gregory of Nyssa*, who 10. cont. *Euno.* and in his famous canonical epistle to *Letojus of Melitine*, about keeping up the discipline of public penance, shews this was then the custom of the church; now this letter seems to be writ at least as late as this fact of *Nectarius*; and S. *Gregory* and *Nectarius* died much about the same time. *Daillé* a French protestant, l. 4. c. 24, 32. denies that *Nectarius* suppressed either public or private penance, but only put down the office of penitentiary, which is not altogether improb.

Notes for the year 391, &c.

N. 1. *Soc.* 5. c. 15. *Soz.* 7. c. 15. — *Theod.* 5. c. 23. relates this *n.* in the same manner as here: but the two first authors say the people chose him aft. *Evagrius's* death, and this they might do, and he be ordained before. They put *Paulinus's* death when *Theodosius* triumphed at *Rome*; which was 389, and *Hier.* v. i. acquaints he was dead in 392. *Capua Amb.* ep. 9. inst. virg. *Merc.* de 12 anath. n. 15. *Gennad.* v. i. *Ambrose* .. writ back ep. 9. al. 56.

N. 2. *Theod.* ut sup.

N. 3. *Amb.* ep. 5. *Merc.* *Gennad.* v. i.

N. 4. *Zof.* l. 4. *Amb.* ob. *Val.* — ep. 57, 53. *Philost.* 11. c. 1. *Oros.* 7. c. 31, 35. *Soc.* 5. c. 31. *Greg. Tur.* h. franc. 2. v. *Amb.* murder *Prof.* chr. *Idac.* fast. *Epiph.* mens. *Arcad.* & *Rufin.* coff. the vigil of *Pentecost.*

N. 5, 6. *Amb.* div. — ob. *Valent.*

N. 7,

N. 7, 8. *Amb.* ep. 15. v. *Amb.* exh. ad. virg.
Ruf. 2. c. 31, 33. *Zof.* 4. *Soz.* 7. c. 22. *Theod.*
 5. c. 24. cod. *Theo.* div.

Notes for the year 394.

N. 1. *Zof.* 1. 4.

N. 2, 3. *Theod.* 5. c. 24. *Soz.* 7. c. 24. *Orof.*

7. c. 35. *Soc.* 5. c. 25. *Amb.* ob. *Theod.*

N. 4. *Amb.* ep. 16, 58. al. 61, 62. — v. *Amb.*

N. 5. *Amb.* ob. *Theod.* *Ruf.* 2. c. ult. *Philost.*

31. c. 2. *Zof.* 4.

N. 6, 7. *Hier.* ep. 60, 61, 2.

N. 8. *Hier.* ep. 60. *Here seems* the words last
 ment. are very proper to close a letter, but some
 immediately aft. put the following words: be-
 sides I hear some murmur against me on ac-
 count of what happened when we went to-
 gether to a holy place called *Betbel*, to make the
 collect with you according to the custom of the
 church; and when I came to a village called
Anablatha, and having seen in passing by a
 lighted lamp, I asked what place that was; and
 understanding that it was a church, I went in
 to pray there. I found a curtain hanging at the
 door of the church coloured and painted, upon
 which there was a picture like that of our Sa-
 viour or some saint (for I cannot well remem-
 ber whose picture it was) however seeing the
 image of a man hung up in the church of
Christ contrary to the authority of scripture, I
 tore it, and advised the keepers of the church,
 to wrap it about some corps to bury it. At
 which they replied in a grouling way, that if I
 would tear the curtain I should give them ano-
 ther.

ther. I promised them I would, and that out of hand. But I was a little tardy, in looking for a good curtain, and thought I should have been obliged to send one from *Cyprus*. But now I send you such as I can find, and desire you would command the presbyters of that place, to receive from the bearer the curtain, and command them for the future not to hang up such curtains that are contrary to religion. Now that this part of the letter is counterfeit appears (1.) because it begins after the ending of the letter; (2.) because S. *Jerom*, who translated it, and gave an account of the substance of this letter in his to *Pammach*. yet takes no notice of the picture-adventure. (3.) S. *Epiphanius* had travelled to *Rome*, where the churches were adorned with pictures, as well as those of *Pontus* and *Cappadocia*, of which S. *Gregory* of *Nyssa* his cotemporary makes mention in his paneg. on *Theodorus*, and in his treatise of the Son and H. Ghost; so that he would not say they were against the authority of scripture. (4.) *Epiphanius* diac. in the 7th C. ac. 6. shews the heretics had corrupted *Epiphanius's* works, moreover that he had pictures in his own church; to which S. *Damasceen* testifies or. 1. (5.) *Greg. mag.* l. 9. ep. 9. says no Bp. bef. *Serenus* had broke *Christ's* or the saints images; (6.) the stile is very different from the first part of the letter. To this they who hold it genuine, answer: to 1. that it is a postscript: to 2. that this part was not so directly to S. *Jerom's* purpose: to 3. that S. *Epiphanius's* zeal against the *Anthromorphits* made him think so then, and that at *Rome* he

either

either did not see or did not take notice of images there, nor know of those in *Cappadocia*; to 4th, two other works of his were corrupted, but not this: to 5. *S. Gregory* was mistaken: to 6th, the stile of both parts is the same. These are the answers, which tho' they may shew the objections against it not altogether unanswerable, yet they by no means appear satisfactory.

Eusebius Hier. ep. 101.

N. 9. *Hier.* 3 apol. in *Ruf.* c. 7. ep. 65, 108, 27. in *Nab.* in *Tit.* 3. *referred* ep. 17, 13.

N. 10. *Hier.* loc. heb. ep. 8, 9. laus. c. 78.

Jew ep. 65. *Rufinus* laus. c. 118. *Philemon*

Hier. in *Phil.* a few days aft. he writ his com.

in *Galat.* wherein he cites a passage fr. a book

he writ against *Helvidius* when at *Rome*, th. aft.

385, and above 15 y. fr. his reading prophane

authors, i. e. fr. his dream in 374. *Ecclesiastes*

S. Jerom puts it, *Hier.* ep. 116. 5. y. aft. he had

began it for *Blesilla* in 384. The other works

follow in order, for which see *Til.* t. 12. a p.

112. ad 122. two *Hier.* ep. 27, 26, 10.

N. 11. *Malchus* after *Evagrius* was Bp, and

before his v. i. *Hier.* v. i. *illustrious writers* this

b. is also named of *church-writers* (and is cited

Hier. v. i.) which work in v. i. & ep. 154, &c. he

says was writ in the 14th y. of *Theodosius*, *Great*

stir Ruf. in *Hier.* *Hier.* ep. 50, 51, 52. *Desi-*

derius ep. 154.

N. 12. *Hier.* ep. 28, 29. *Abigaus* ep. 32.

Profuturus Aug. ep. 8. which was writ bef. he

was Bp. and aft. receiving *S. Jerom's* comment.

in *Galat.*

N. 13.

N. 13. In 388 viz. aft. *Maximus's* defeat 28 July 388. *Innocentius* 22. civ. c. 8. *Cartbage* v. *Poss.* c. 3. *Aug.* ep. 225. *Nebridius* ep. 268, 269. conf. 9. c. 3. *Writ* v. *Poss.* c. 3. conf. 9. c. 6.

N. 14, 15. *Aug.* retr. 1. c. 13. ver. rel. c. 9. 12. seq. ep. 148. v. *Poss.* 4.

N. 16. v. *Poss.* c. 4. *preach* v. *Poss.* c. 5. *Aug.* ep. 77.

N. 17. *Genethlius* of *Cartbage* presided in the C. of May 19, 390, and d. the 7. of May following. *present* civ. 22. c. 8. *abuses* *Aug.* ep. 64. al. 22.

N. 18. *Aug.* retr. 1. c. 14. seq. v. *Poss.* c. 6. *Honoratus* util. cred. c. 1. seq. ep. 120. *two souls* retr. 1. c. 15. *Poss.* c. 6. *Adiamantus* in *Adi.* in *Advers.* retr. 1. c. 22, 15.

N. 19. T. 2. *Conc.* — *Conc. Carth.* 3. c. 30. *Afr.* c. 6. cod. *Afr.* c. 42. *preach* *Aug.* f. & symb. c. 3. retr. 1. c. 17. *perfection* *Leo.* cod. p. 40. *Paul* retr. 1. c. 23. *præd.* c. 3, 4. *lie* retr. 1. c. 27. *words* ser. 100. al. 7. v. *Poss.* c. 5.

N. 20. retr. 1. c. 20. v. *Poss.* c. 7, 9. *Aug.* ep. 48. seu 93 ad *Vincen.* in *Parm.*

N. 21, 22. *Aug.* in pl. 36. in *Parm.* 3. c. 2. *bap.* 2. c. 11. *gest. cum Emerit.* Of 43. in *Cres.* 4. c. 6, 7. l. 3. c. 13, 52.

N. 23. v. *Poss.* c. 7. *Aug.* lit. *Petil.* 2. c. 83. *acrostic* retr. 1. c. 20. *Donatus* c. 21. *murder* v. *Possid.* c. 9.

Notes for the year 395.

N. 1. *Aug.* 1. retr. — ap. *Aug.* ep. 24. 25, 27, 26. *Auson.* 20. init. *Complutum Paulin.* poem. 15. *Ausonius Paulin.* ep. 23, 25. *Satire ad Aus.* ep. 3. poem. 11, 12. In his ep. 41. writ this y. he says he was then 41.

N. 2. *Paulin.* ep. 6. 25. al. 1, 2. *Uran.* ep. 6. 4. *Paulin.* ep. 45. al. 3. *Brother's* ep. 19, 20.

N. 3. v. *Paulin.* *Ambrose* ep. 45. al. 3. *Un-canonical Siric.* ep. ad orthod.

N. 4. *Persian Amb.* ep. 32. *Nola Ugbellus* t. 6. *penance v. Paulin.* ejaculations car. 15.

N. 5. *Paulin.* ep. 8. *Austin Aug.* ep. 106. *Rome Paulin.* ep. 16, 13. *Aug.* ep. 250. *Theo-dosius Gennad.* v. i. *Paulin.* ep. 9. *Hier.* ep. 13. *Vigilantius Paulin.* ep. 13. *Hier.* ep. 75. *Au-stin Paulin.* ep. 33.

N. 6. *Aug.* ep. 29, 64. *free-will retr.* 1. c. 9. finished when a priest. *Pelagians lit. Prosp. & Hil.*

N. 7. v. *Poss.* c. 6. *Aug.* 4. cont. *Cresc.* c. 80. *Nice* see note 7. ad 325. fr. whence we may gather that there was no *Nice* canon of which *S. Austin* was ignorant (tho' afterwards by mistake he thought so) or that this canon was calculated for some other diocese, and not so obligatory, or else that the 8th *Nice* canon is mentioned, which does not come up to the present case of *S. Austin's* ordination.

N. 8. v. *Aug.* serm. 37. al. 45. divers. serm. 101. al. 42. de sanc. c. 6. ep. 38. al. 149. v. *Poss.* c. 22, 25, 26, 24. *Aug.* ep. 48, 114. op. mo. v. *Poss.* ep. 19.

N. 9.

206 *The Annals of the Church.*

N. 9. *Bed. h. 3. c. 4. Capgrave. Uffer. in primord. the 17th Soc. 5. c. ult. chr. Alex.*

N. 10, 11. *Aug. civ. 5. c. 26. Amb. div. h. in ob. Theod. Themist. or. 15, 19. Vict. Symmach. 2. ep. 13. Naz. car. 1. Fulg. præd. 2. c. 22. Ruf. 2. c. 19. Pacat. or. &c.*

N. 12. *Gaul Claud. in Ruf. Chamberlain cod. Th. t. 6. Amb. ep. 50. Philost. 11. c. 3. Soz. 8. c. 1. laus. 12. Hier. ep. 3. Oros. 7. Absence Zos. 1. 5. Claud. Soc. Soz. Philost. &c. ut sup.*

N. 13. *ut sup. Alms Hier. ep. 3. Sanctuary Zos. 1. 5. Silvia laus. 143. Pallad. laus. 20. says Macarius d. 3 y. aft. he saw him in 391.*

N. 14. *Laus. c. 20, 69. Ruf. v. PP. c. 28, 29. 1. 2. c. 8. Soz. 3. c. 14. Soc. 4. c. 23. Boll. 15 jan.*

N. 15. *Nyff. de ord. then extreme old. Baron. 394. n. 28. (suburbs Soz. 8. c. 17.) Beth-lehem Nyff. de eunt. Hieros. Helladius's Nyff. ad Flav. Naz. ep. 225. Phot. cod.*

N. 16. *John Cass. coll. 24. c. 26. inst. 4. c. 24. Ruf. 2. c. 19. Sulp. dial. 15. Theod. 5. c. 24. Soz. 6. c. 29. Aug. cur. mon. c. 17. Hier. ad Ctes. laus. c. 43. Ruf. v. PP. c. 1. Dwarf v. PP. 5. c. 10. Boll. 27 mar. Cotel. 9. t. 1. Nil. or. c. 107. Cass. coll. 19. inst. 5. c. 27, &c. Pi-or. v. PP. 1. 3. c. 31. laus. c. 87. Soz. 6. c. 29. Boll. 14 may. Paphnucius Cassi. coll. 3. c. 1. Pi-ammon. Cass. laus. v. PP. &c. ut sup. Apollonius Soz. 6. c. 29. v. PP. 2. c. 7. Boll. 25 jan. Moses Soz. 6. c. 29. laus. c. 22. v. PP. 5. c. 5. Cotel. 9. t. 1. Cass. coll. c. 1, coll. 2. c. 21, 19, 17. Boll. 7 feb.*

Notes upon the Fourth Age. 207

7 feb. *Belasius Epiph.* h. 73. *Hier.* v. i. *Theod.* 5. c. 8. dial. 1. *Phot.* cod. 89.

N. 17. *Ammi.* l. 27. *Claud.* conf. *Olyb.* & *Prob.* v. *Amb.* ep. 130. al. 121. *Hier.* ep. 8. ad *Demet.*

Notes for the year 396.

N. 1. *Hier.* ep. 61, 62, 60. *Duns Hier.* ep. 30, 3. *Claud.* in *Ruf.* *Zof.* 5. *Poln Hier.* ep. 101. in *Ruf.* l. 3. c. 2, 7. ep. 4, 89.

N. 2, 3. *Hier.* ep. 78, 2, 61. in *Ruf.* 3. c. 5. (*who*) *Soz.* 8. c. 11. *Sky Hier.* ep. 61.

N. 4, 5. ep. 61, 62. *Duns* ep. 30. *Vigilantius* ep. 13, 75, 53. — in *Vigil.* *Gennad.* v. i.

N. 6. *Hier.* ep. 61. — p. 250. l. 30. read: *Rufinus* told him. *Symbol* ep. 61. c. 9. in fin. This ep. 61. was writ bef. the reconciliation in 397, and 3 y. as the same letter says, after *Epiphanius's* affronts received.

N. 7. *Hier.* ep. 62.

N. 8. *Marc.* chr. *Prosp.* chr. *Aug.* de excid. urbis c. 6.

N. 9 to 14. v. *Amb.* *Gaudent.* ser. 17, 16. *Ennod.* carm. 18.

N. 14. ib. v. *Amb.* ep. 60, 25. This last letter some suspect because of *Venice* mentioned, which was not then built; but it is the province or country of *Venice*, not the city he speaks of. *Rivet* urges, that does not agree with *Venetia* in the plural number, but the same *Venetia* is used by *S. Ambrose* in his celebrated discourse against *Symmachus*.

Notes

Notes for the year 397.

N. 1. v. *Amb.* — *Amb. de resur.*

N. 2, *Aug. Hier. Theod. Gaudent. Cassiod. Ennod. Greg. mag.* — v. *Amb. Bernardinus Mab. bil. itin. ital. p. 15. Pascezel. v. Amb. Oros. 7. c. 36. Marcellin. chr.*

N. 3. v. *Amb. l. 2. c. 29, &c. Indicia Amb. ep. 46, 47.*

N. 4. *Soz. 7. c. 25. l. 8. c. 6. v. Amb. — Amb. H. 1. c. 18. ep. 60.*

N. 5. Of *S. Ambrose's* works some are lost ; others are fathered upon him wrongfully, and some are doubtful, which have been discussed by *Bellarmin, Du Pin*, the *Benedictine* monks, and of which I shall only mention that of the six books of sacraments. As to these *B. the Benedictine* fathers remark, that it is indifferent to the *Catholics* whether they be *S. Ambrose's* or not ; since *S. Ambrose* has the same doctrine, and almost the same words in his undoubted treatise of those that are initiated ; so that supposing with *Aubertin*, that their author was of the 7th age, or with *Daille* that he was of the 8th, the catholic cause would be strengthened by this, as having two testimonies of different ages instead of one. However, the proofs for the affirmative in my judgment carry it : (1.) all the MSS. unanimously attribute them to *S. Ambrose*. (2.) *Paschasius, Bertramus, Deoduinus of Liege, Lanfranc, Berengarius (ap. Lanf.) Algerus, Guitmundus, Durand abbot of Troarn, Hincmarus of Rheims, Hugh of Lincoln, Ivo of Chartres, Gratian the master* of

of sentences, *Florus*, deacon of the church of *Lions*, and that church cite it under *S. Ambrose's* name, so that nothing less than a demonstration ought to invalidate the authority of so many witnesses. Let us see how nigh their arguments come to this. *Ob.* The difference of stile ; (2.) some ridiculous observations, as, that the baptised are called faithful at *Rome* (l. 1. c. 1.) that he professes in all things to follow the *Roman* church (l. 3. c. 1.) and yet the ceremonies were different at *Milan* from *Rome*; that he cites a part of the Lord's prayer thus: *and do not suffer us to be led into temptation* (l. 5. c. 4.) instead of: *and lead us not into temptation*; (3.) this author makes use of a different version of the scripture from *S. Ambrose*; (4.) he is overstocked with allegories; (5.) the subject, and often the words are the same with his of *those who are to be initiated*; (6.) his book of sacraments had for its title, *of sacraments and philosophy*, and was one book, and not six, as appears from *S. Austin*, 2. retr. c. 4. *Answ.* to 1. different subjects demand a different stile, which was particularly remarkable in *S. Ambrose*, as *S. Austin* tells us, 4. doc. chr. c. 21. & 19. Now this subject required a low stile, because performed by way of *catechisms* as he tells us, c. 6. l. 1. and elsewhere: to 2. in the best MSS. *Rome* is not there, no more than in the best printed editions of *Paris* 1614, *Callen* 1616, &c. in some instead of *Rome* there is *recto nomine*, in others *recte*, in others *Ræ*, in the best none of them: but suppose *Rome* was there, what absurdity would it be to say the baptised are called faithful

at *Rome*, the noblest of churches, as well as elsewhere? in all things of faith he follows *Rome*, and in the ceremonies as to the main.—
S. Ambrose read: and suffer us not, as well as *Cyp.* or. dom. and *Aug.* don. persev. c. 6. to 3.
S. Ambrose uses different versions in his undoubted works: to 4. *S. Ambrose* frequently follows *O-rigen* in his allegories, nor is there any great superfluity of them here: to 5. because almost the same occasions happened more than once: to 6. that book was different from this, and only contained philosophical arguments against the *Platonists*.

N. 6. letter Gennad. v. i. Ruinart. act. mar. Boll. 29 May. Sur. &c. Blind v. Amb.]

N. 7. Aug. ad Simp. l. 1, 2. retr. 2. c. 1. he says præd. c. 4. that he writ these books in the begin. of his episcopacy, but then he qualifies Simplician Bp. and tf. not bef. this y. It is prob. that these were the first works he began after he was Bp. but not the first ended. Manes ep. fu. retr. 2. c. 3. For, says he ep. fun. c. 5. Combat retr. 2. c. 3. Doctrine confessions &c. retr. 2. The-resa vit. c. 9.

N. 8. Aug. ep. 33. al. 147. Lay at Hippo. ep. 34. al. 168. The 1. part of this n. prob. happened aft. S. Austin was made Bp. and bef. Valerius d. whom he mentions ep. 33. which was perhaps in 395, 396 or 397, the 2d part aft. his death and perhaps this y.

N. 9. Aug. ep. 43. al. 162. ep. 44. al. 163. Honoratus ep. 49. al. 61. Carthage Conc. t. 2. Paulinus ep. 42. in which he complains that it was two summers since he had heard from him.
 — ep.

Notes upon the Fourth Age. 211

—ep. 45. *Jerom Aug.* ep. 40. al. 9. *pass through*
ep. 72. al. 14.

N. 10. *Hier.* ep. 98.

N. 11. *Laus.* c. 18. *Paulin.* ep. 10. al. 29.
cross natal. 10. *Severus* ep. 11, 10. *natal.* 9.
de red. Nic.

N. 12. *Hier.* in *Ruf.* 3 & 1. — in *Pelag.* ep.
16. *Gen.* c. 28. *Ruf.* pro. *Orig.*

Notes for the year 398.

N. 1. *Ruf.* in *præf. ap.* *Hier.* t. 9. al. 1. ep.
63. *Siricius Hier.* ep. 16. ex. *Ruf.* 1. & 3.

N. 2. He was pope 13 y. 1 m. 14 d. *Bar.*
398. n. 1. *Pagi* 13 y. 11 m. 5 d. he was so e-
steemed that he is put in mart. *Florentin.* *Chry-*
soptom Soz. 8. c. 2.

N. 3. *Soc.* 6. c. 2. *Pallad.* dial. p. 42. *Soc.*
8. c. 2.

N. 4. *Soz.* 8. c. 3. *Quests Chryf.* ho. 44. in
act. *Once a week* t. 3. p. 692. *complained* ho. 8.
in act. *litanies Soz.* 8. c. 8. *Pall.* dial. p. 48.
Chryf. var. loc. *mid-night* h. 26. in act. *Soz.* &c.

N. 5. *Paul Chryf.* in *gen. h.* 11. de *Seraph.*
7. t. 3. — t. 5. h. 27. *Instructed Pall.* dial. p. 102.
Soz. 8. c. 9. *Soc.* 6. c. 4, 5. *Sisters Chryf.* *subin.*
— *cohab.* *Jerom* ep. 22.

N. 6. *Hier.* ep. 63, 64, 65, 66. in *Ruf.* l. 2.
& 3. ex *Ruf.* l. 1, 2. *only altered apol.* ad *P4-*
mach. l. 1. c. 2.

Notes for the year 399.

N. 1. *Hier.* ep. 66. & 3. in *Ruf.* ep. 59. ad
Avit. *Paulina* ep. 26. and writ this y. bec. he
says, ep. 30. it was writ two y. aft. his epitaph

212 *The Annals of the Church.*

of *Nepotian*. *We* was *Pauli*. ep. 37. *Hier.* ep. 26, 27. *Aug.* ep. 134. al. 58. *John and Paul Bar.* a. 399. *Fabiola Hier.* ep. 30.

N. 2. *Aug.* ep. 58. *pontiff Prosp.* prædic. 3. c. 38.

N. 3. *Aug.* in *Parm.* l. 2. c. 42. *Claud. bel. Gildon.* *Zof.* l. 5. *Hier.* ep. 9. *Oros.* 7. c. 36. *Aug.* var. loc. ap. *Til. E.* t. 5. p. 3. pag. 1090, 1104. *Appearing v. Amb.* *Optatus Aug.* bap. 2. c. 11. — 1. cont. *Gaud.* c. 38. — 3. cont. *Cresc.* — ep. 53. al. 165. 2. cont. *Petil.* c. 23. & alibi.

N. 4. *Zof.* 5. *Soz.* 8. c. 7. *Philost.* 11. c. 6. 8. *Claudi.* in *Eutrop.*

N. 5. *Chrysf.* or. in *Eutrop.* t. 8. p. 67.

Notes for the year 400.

N. 1. *Soc.* 6. c. 6. *Soz.* 8. c. 4. *Theod.* 5. c. 32. *Zof.* 5. *Chrysf.* t. 5. ho. 72.

N. 2. *Gainas's* head was sent to *C. P. jan.* 3. 401. *Chron. Alex. Soc.* says 6. c. 6. the war with *Gainas* terminated this y. in his death.

N. 3. *Pall.* dial. p. 115. *Theotimus Soc.* 7. c. 26.

N. 4, 5. *Pallad. Soc.* ut. sup.

N. 6. *Died Baron. Till. Pagi*, all agree it was this y. *Age Aug.* conf. 8. c. 1. *Ennod.* car. 78. *Youth Amb.* in exod. 24. *Monk Amb.* ep. 27. *Venerius* the *African* bps. were next y. deputed to him. *Paulin.* ep. 16. mentions him as *Simplician's* successor.

Notes

Notes for the year 401.

N. 1. *Severian Soc.* 6. c. 2. *Soz.* 8. c. 10. the rest. *Pal. dial.*

N. 2. *Soz.* 8. c. 6. *abed Soc.* 6. c. 6. *Soz.* 8. c. 4.

N. 2, 4. v. *Porph* ap. *Sur. & Boll.* 26 feb.

N. 5. *Soc.* 6. c. 11. l. 8. c. 9. *Soz.* 8. c. 10. *Chryf.* ho. de recep. *Sever.*

N. 6. *Pal.* v. *Chryf.* — N. 7, *Cass.* coll. 10, c. 2, 3, 5.

N. 8. *Theoph.* pasch. lit. ap. bibl. patr. *Parif.* t. 3. it says *Easter* will be the y. he marks the 19th of *Pharmouthi*, which is the 14th of *April*, and therefore must be in 401. *Soz.* 8. c. 12, 13. *Pal. dial.* *Adore Pelu.* 1. ep. 152.

N. 9, *Pal. dial.* not admit *Soz.* 8. c. 13. *Epiphanius Soc.* 6. c. 20. *Soz.* c. 14. *Hier.* ep. 67, 72, 69, 70, 71.

N. 10. *Hier.* in *Ruf.* c. 67. ep. 78. ad *Pamach*, & *Marc.* in fin. ep. 16. c. 5. *Anastafius Anast.* ep. t. 2. conc. & ap. *Hier.* t. ult. *Fabiola Hier.* ep. 28. writ 2 y. aft. his discourse on *Paulina* vol. 3. p. 280.

N. 11. *Cod. can. eccl. afric.* *Possid.* v. *Crispin Aug.* ep. 66. abundantly ep. 65. *Victorinas* ep. 59, 65.

Notes for the year 402.

N. 1. t. 1. conc. & conc. afr. c. 57, 58. *Maximian* ep. 238, 69. & *cod. afr.* 88. *Trinity* retr. 2. c. 2, 5. *Petilian Aug.* 1. cont, *Petil.* retr. 2. c. 25.

N. 2. cont. *Petil.* 3. *Hier.* ep. 91, 92. *Aug.* ep. 83.

N. 3. *Ruf. invec.* l. 1. ap. *Hier.* t. 9. *Posthumian Sulp.* dial. 1. *Martin Sulp.* dial. 3. says he was 70 in *Evodius's* consulate, 386, and 16 y. afterwards, which is 402, from which y. the ancient *Franks* counted their years in honour of *S. Martin*.

N. 4, 5. *Sulp. v. Mart.* dial.

N. 6. *pride* ap. *Aug.* qu. ex utroq; mixt. q. 101. *Hier.* ep. 85. *expresses* ep. 16.

N. 7. *Greg. Tur.* 2. c. 13. *Theod. philot.* c. 8.

N. 8, 9. *Pal.* p. 62. *Soc.* 6. c. 12. *Soz.* 8. c. 4.

Notes for the year 403.

N. 1. *Soc.* 6. c. 12. *Soz.* 8. c. 4, 15, 16. *leave C. P. Pal.* dial. p. 151. *Hier.* v. i. *Mart. Rom.* 12 *mai*.

N. 2, 3. *Hier.* ad *Pam.* ad *Rust.* ad *Joan.* *Hier.* ad *Theop.* v. i. &c. *Aug. h.* ad *Quodvult.* *C. Nic.* II. ac. 6. t. 2. conc. *Damasc.* i. imag. *Phot.* cod. 122, 123, 124.

N. 4, 5. *Pal.* dial. c. 38. *Soc.* 6. c. 15. *Gbryf.* ad *Innoc.*

N. 6. Only thus *Pal.* 71. there were 36 of his own province, and 9 of other provinces, *Phot.* cod. 59. *Ballium Pelu.* i. ep. 136.

N. 7, 8, 9. *Pal.* dial. *Soc.* 6. c. 14. *Soz.* 8. c. 17. *Phot.* cod. 59.

N. 10. *Gbryf.* ep. 143. ad *Cyriac.* *Philost.* 2. c. 6. three priests *Phot.* cod. 59.

N. 11. *Phot.* cod. 59. *Soc.* 6. c. 15. *Soz.* 8. c. 17. *Pal.* p. 74.

N. 12,

Notes upon the Fifth Age. 215

N. 12, 13. *Theod.* 5. c. 34. *Pal. Soc.* 6. c. 16. *Soz.* 8. c. 18. *Cbryf ad Innoc.* *Sermon Cbry.* post redit. t. 8.

N. 14, 15. *Phot.* cod. 59. *Soc.* 6. c. 17. *Soz.* c. 19. *Cbryf.* t. 5.

N. 16, 17. all this C. is in *Pal. v. Cbry.* *Phot.* cod. 59. *Soc.* 6. 18. *Soz.* 8. 20. *Restitutus Aug.* cont. *Cresc.* 3. c. 48. *Poff.* v. *Aug.* c. 12. *August* 23d t. 1. conc. & conc. *Afr.* c. 57, 58.

Notes for the year 404.

N. 1. *Aug.* 3. con. *Cresc.* *Poff.* v. *Aug.*

N. 2, 3. conc. *Afr.* c. 60. *Aug.* ep. 50. ad *Bonif.* c. 7. ep. 93. ad *Vincent.* n. 17. 3. cont. *Cresc.* c. 43.

N. 4. 2. retr. cont. *Felic.* l. 2. *Poff.* v. *Jerom* *Aug.* ep. 93.

N. 5. *Hier.* v. *Paul.* *Theophilus's Hier.* ep. 31. having ment. *Paula's* death.

N. 6. *Pal. Antioch* of this C. see n. 6. 341.

N. 7 to 16. in *Pal. v. Cbry.* — to which we may add for n. 8, 9. *Cbry. ad Innoc.* *Soz.* 8. c. 22. and for n. 11, 12, 15. *Soc.* 6. c. 18. l. 5. c. 19. *Soz.* 8. c. 12, 23, 24.

N. 16. *Soz.* 8. c. 23. *Pentadia Cbry.* ep. 82. *Procula* ep. 18, 19, 44, 217, 33.

N. 17. *Soz.* 8. c. 14. *Studius* l. 37. *Tb. de* epif.

N. 18. *Cbry.* ep. 146, 143, 115, 7, 8.

N. 19. ep. 13. ad *Ohymp.* — N. 20. ep. 48, 12, 13, 143, 137, 104. *Pal.* v.

N. 21. *Soc.* 8. c. 8. l. 6. 17. *Soz.* 8. c. 16.

216 *The Annals of the Church.*

N. 22. chr. pasch. 403. Soc. 6. c. 19. Soz. 8. c. 27. *Prosp.* chr. 405. *Marcel.* 404. *Eunapius* ap. *Phot.* cod. 77. *Many others Pal. v. Chry.*

N. 23. *Pal. Soc.* 7. c. 9. Soz. 8. c. 24.

N. 24. *Nil.* 2. ep. 265, 293. *nar.* 2. p. 13. *Bol.* 13 jan.

N. 25. ep. 2. *Innoc.* t. 2. conc. *Paulin.* ep. 27, 28. *Peruvians Cef.* 2. com.

Notes for the year 405.

N. 1. *Innoc.* ep. 23. edit. *Sirm.*

N. 2. *Innoc.* decr. *Hier.* ad *Rust.* ep. 4.

N. 3. *Pal. Theophilus Theod.* ap. *Pal. v. Chry.* Soz. 8. c. 26

N. 4. *Pal. Chry.* ep. 5, 14, 107, 104. *Aurelius* ep. 149.

N. 5. cod. can. afr. — l. 38. *Tb.* de heret. l. 4. *C. Tb.* de sanc. bap. *Aug.* ad *Bonif.* ep. 185 & ep. 93. ad *Vinc.* *Ime Aug.* ad *Vict.* ep. 122 — cont. *Cres.* l. 3.

N. 6. *Hier.* ep. 89, 96. *Aug.* ep. 82. *Chrysostom Hier.* v. *Paul.* was afflicted for the troubles of the church, which seem *S. Chrysostom's* affair; *Bar.* 404. n. ult. he always speaks of him with respect, and no doubt held in this with the *Roman* and *Western* churches.

N. 7. Soc. 6. c. 18. *Theodosius Theod.* philot.

Notes for the year 406.

N. 1. Soc. 6. c. 18. Soz. 8. c. 27. *Pal. v. Chry.*

N. 2. *Pal. Chry.* ep. 26, 27, ad *Anyf.* al. 162, 163.

N. 3,

N. 3, 4. *Pal.* other side *Cbry.* ep. 13. al. 14. ad *Olymp.*

N. 5. *Cbry.* ep. 40, 224, 54, 50, 75. al. 182, 155, 149, 184, 152. *Olympia* 16. al. 4.

N. 6. *Hier.* pref. l. 3. in *Amos*. This translation was performed *Arcad.* VI. & *Anyc.* coff. i. e. 406. — p. 375. l. 29. blot out the parenthesis, and p. 377, instead of 19th of *May*, read 21. of *June*: in the edit. of *Theodor. lect.* which I had at writing it, it was the 14th of the calends of *June*, but I have found it is in edit. *Vales.* the 12. of the kalends of *July*, *dodeka kalandon joulian*.

N. 7. *Theoph.* seu *Paul.* diac. l. 13. *Soz.* 9. c. 24. *Zof.* 5. pope *Innoc.* ep. ad *Alex. Antioch*, cited by *Theod.* lec. ap. *Pal.* dial.

Notes for the year 407.

N. 1, 2. *Pal.* the 14th Honor. 7. & *Theod.* 2. coff. 18. kal. *Oct.* i. e. 407. *Sep.* 14. *Soc.* 6. c. 21. — *Phot.* cod. 25, 36, 172, 173, 174, 270, 274, 277. *Hier.* v. i. *Isid. Pelu.* 1. ep. 156. *Cass.* 7. incarn.

N. 3. *Innoc.* ep. ad *Alex.* ut sup. *Carthage* cod. conc. *Afr.* Count *Poss.* c. 7. he was intendant of the emperor's demesnes, or a kind of general tax-gatherer.

N. 4. *Possid.* c. 7. *Aug.* ep. 238, 239, 240.

N. 5. *Aug.* con. *Cresc.* — retr. 2. c. 26. *Secundin's* c. 10.

N. 6. *Soc.* 5. c. 22, 12, 20, 21. in 395 c. 19. *Sifinnius* dying this y. fr. *Soc.* 7. c. 6.

N. 7. *Defender Cbry.* ep. 163.

N. 8.

N. 8. *Claudi. de sexto Honor. conf. & bel. getic. l. 4. In 402 the Goths, says Ammi. pass- ed the Ister in 4. conf. Valenti. & Val. i. c. 373. and Claudi says trigesima currit bruma, which makes ab. 402. Oros. 7. c. 37.*

N. 9. *Oros. 7. c. 37. Aug. civ. 5. c. 23. re- late all as here; so does Zos. only that instead of 200,000 he puts 400,000. Ambrose v. Amb.*

N. 10. *Oros. 7. c. 38. Zos. 6. Prosp. chr. Ar- cad. 6. & Prob. coll. Wandakri. - - Gallias tra- jecto prid. kal. Jan. ingressi. i. e. ult. dec. 406. which agrees with Ammi. l. 31. who in 5. con. of Valent. puts the passing of the Ister by the Goths, i. c. in 376, and Claudi. de sexto Hon. conf. & bell. getic. l. 4. trigesima currit bruma fere, viz. fr. that passing. — Of these towns destroyed Hier. ep. 11. ad Ageruch. Salvi. gub. 6. Ruin. per. Vand. Desiderius M. Rom. 23 may. Nicasius 14 dec.*

N. 11. *Zos. 5. & init. 6. & Soz. 9. c. 11.*

Notes for the year 408.

N. 1. *Zos. 5. Marcel. chr.*

N. 2. *Prosp. & Marcel. chr. One son born 401. apr. 9. Daughters Cedren. compend. His character by Zos. Soc. Soz. &c. Hail Soc. 6. c. 16. eight Philost. 11. n. 7.*

N. 3. *Soz. 9. c. 4. Oros. 7. c. 38. Zos. 5.*

N. 4. *Soz. 9. c. 6. l. 7. c. 10. Zos. 5.*

N. 5, 6. *Aug. ep. 96, 97. ad Olymp. — 90, 91. ad Nectar. Vincent ep. 93 ment. 2. retr. 8. & ad Bonif. 8. Italica ep. 92, 99. Memor. ep. 101. Boniface ep. 98. Deo-gratias ep. 102. Paulinus ep. 94.*

Notes

Notes for the year 409.

N. 1. *Donatists Aug.* ep. 105. *Macrobius* 106. *Declaratus* 103. *Faventinus* 113. *Victri-*
cus 111.

N. 2, 3. *Zos.* 5. *Soz.* 9. c. 8.

Notes for the year 410.

N. 1, 2, 3. *Oros.* 7. c. 42, 39. *Soz.* 9. c. 9.
Hier. ep. 16.

N. 4. *Soz.* c. 10. *Marcella Hier.* ep. 16 &
1. in *Ezech.* *Denis* epit. *Fleury* l. 22. three
days *Oros.* 7. 39. *hif. misc.* 13. *Marcel.* chr.
the only one who says 6 days. *Nola Pal.* dial.
13. *Aug.* civ. 1. c. 10. *Oros.* c. 39. l. 7. c. 43.
Soz. 9. c. 12.

N. 5. *Died Ruf.* ep. ad *Ursac.* says he left
Rome aft. it was taken in 408, and *Hier.* pref.
in *Ezech.* 1. (writ this y.) ment. his death.
Pinian Pal. laus. 33. the 2. *Melantias* were
grand-mother and grand-daughter. *Original*
Hier. ap. *Aug.* con. *Pelag.* 2. c. 2. *Gelas.* l.
in decr. conc. *Rom.* *Sixtus Hier.* com. in *Hier.*
4. c. 22. *Aug.* nat. & gra. *retracted Card.* *No-*
ris *hif. Pelag.* & *Garner* in *Merc.* ment. this re-
tractation consisting of 12 anathematisms, con-
demning the errors of *Origen*, the pre-existence
of souls, and the opinions he formerly held,
which are the same *Rufinus* was accused of.
two Rufinus's Pallad. *Genad.* *Hier.* and all the
ancients make no distinction between him of
Syria and him of *Aquileia*. *Father Garner*
in *Merc.* was the first who divided them, in
which he is followed by the learned editors of *S.*
Aug.

Aug. the Benedictines of S. Maur for these reasons. 1. *Mercator* calls *Rufinus Pelagius's* master the *Syrian*. 2. He says that he came not to *Rome* till *Anastasius's* time, whereas *Rufinus of Aquileia* was there in 397 under *Siricius*. 3. This dwelt with *Pammachius*, who was the person that set *S. Jerom* upon writing against *Rufinus of Aquileia*. 4. He taught at *Rome* that there was no original sin: *Ruf. Aquil.* was gone when this doctrine was published. 5. *Paulinus* who disputed with *Celestius* (vol. 3. p. 437) would have said the *Rufinus* he cited was condemned had it been *Ruf. Aquil.* 6. *Celestius* speaks there of *Ruf.* as alive, whereas he of *Aquil.* had been dead about 2 y. — Notwithstanding these reas. it is more prob. *Ruf. Aquil. Ruf. Syr.* and the author of this retractation are one and the same person: for besides what I have already said one may observe, that in the MSS. of this retractation is first put the letter of pope *Anastasius* to *Rufinus of Aquileia*, there expressly so named, aft. which follows *incipit fides ejusdem Rufini*: here begins the profession of faith of the same *Rufinus*. To 1. obj. *tf.* I answer. *Mercator* might name him *Syrian*, who had lived in *Syria* and thereabouts, and spoke his *latin* in such a manner, acc. to *S. Jerom*, as to be taken for a *Grecian*: *Gerberon* thinks he was a native of *Syria*, but a presbyter of *Aquileia*. To 2. *Merc.* does not say he came not to *Rome* till *Anastasius*, but that he came in his time, which may be true tho' he had been there bef. To 3. *Ruf. Aquil.* might prob. have dwelt with *Pammachius* bef. he published his *periarchon*. To 4. then

4. then he privately taught that there was no original sin to his disciples and confidants, but was gone when publicly professed by *Celestius*. To 5 and 6. it is prob. *Paulinus* was not apprised of his death, nor of his condemnation (whereby he was declared, not an heretic, but obstinate) which was soon taken off upon his retraction. S. *Jerom* and *Rufinus* had made the most eminent personages of that time their friends, and contracted a most intimate friendship with one another. Their inclinations and studies took the same bent; they both commented on the scripture; both were admirers of the *Egyptian* monks; and both went for their improvement to visit them and the holy places of *Jerusalem*. They were both so far taken with the beauties of *Origen* as to overlook some of his false notions; but S. *Jerom* only skimmed their surface to ornament his writings, and th. upon reflexion immediately renounced the tenets he had translated into his commentaries: whereas *Rufinus* sunk deep into the errors of impeccability, and the self-sufficient power of free-will for salvation, fr. whence he did not emerge till a little before his death. This strong attachment to *Origen* made a variance between these friends to the disadvantage of both their characters. *Rufinus* made many attacks upon S. *Jerom*'s, but none of them did much execution, except his proofs of S. *Jerom*'s over-vehement temper, and his former love of *Origen*. But *Rufinus*'s credit lost ground; for his translations, which hitherto had been well received, for being generally worked up in an easy natural stile, were found
upon

upon a critical examine to have unwarrantable liberties in adding to and retrenching from the original, the sense whereof was sometimes mistaken for want of a sufficient knowledge of the *greek*, and sometimes, tho' rarely, perplexed with unintelligible obscurities; and his *latin* works coming in competition with those beautiful and correct ones of *S. Jerom*, appeared uncouth and harsh. But tho' a bad writer he was reckoned a worse believer, for the *Origenism* which *S. Jerom* discarded, was judged innocent of in respect of what *Rufinus* still maintained: however bef. he d. he became sensible of his errors and departed in the communion of the church.

N. 6. *Hier.* in jud. in *Dan.* i. c. 2. *Isai.* 11. præf. *Ezech.* l. 13. præf. ep. 82. ad *Marcel.* *Avitus* ep. 59. *Rusticus* ep. 44. *Agafia* ep. 151. *Hedibia's* ep. 150. *Sabinian* ep. 46.

N. 7, 8. *Evag.* i. 15. *Synes.* ep. 57, 105, 95. *Vulgar* ep. 105. ad *Evopt.* *decantatam illam resurrectionem sacrum quidpiam & arcanum arbitror, longeque absum a vulgi comprobandis opinionibus.* Ordained ep. 95, 67.

Notes for the year 411.

N. 1. *Synes.* ep. 66. as to the time he says he had not been a y. bp. so not aft. 411, and 3 y. aft. the amnesty in 408, tf. not bef.

N. 2 to 7. ep. 67. *Quintian* ep. 5. *Andronicus* ep. 58, 72. *Evagrius Sophron.* prat. spi. c. 195.

N. 7. *Aug.* ep. 124, 125, 126. *Melania the elder Pal.* laus.

N. 8.

N. 8. *Aug.* ep. 127. *Dioscorus* ep. 117. in this mentioning heretics and taking no notice of *Pelagians* makes one conjecture he writ this bef. 412. but not long bef. bec. he was growing grey. *Consentius* ep. 118, 119.

N. 9. ep. 130, 131. *Uolusian* ep. 132, 135. *Marcellinus* ep. 136. *second part* ep. 138. *Baronius* 420. n. 4.

N. 10. *Hier.* ep. 82. *Aug.* ep. 151. the 25th l. 51. de heret. C. *Theo.* October l. 3. de relig. C. *Theo.* IV. id. Oct. February *Aug.* brevic.

N. 11 to 16. *Aug.* brevic & gest. *Emer.* n. 6.

N. 16. *Aug.* gest. *Pelag.* *Britain* *Oros.* apol. *Aug.* ep. 106. ad *Paulin.* expressly stile him a *Briton*; and *Prosp.* de ingrat. calls him a *british* serpent. S. *Jerom* præf. l. 1. in *Hierem.* *Scotum pultibus prægravatum*, as being near the *Scots*. *body Hier.* 5. in *Hierem.* *grandem & corpulentum.* *Monk Aug.* gest. *Pelag.* c. 35. who in the same b. lays he was no priest; which pope *Zosymus* confirms, by terming him a layman in ep. ad *Aurel.* *Businus Hier.* præf. l. 1. *Hier.* & l. 3. at which *Pelagius Aug.* don. persev. c. 30. & gest. *Pelag.* c. 22. *Paulinus Aug.* ep. 105. gest. &c.

N. 17. *Merc.* præf. & com. 1. *Gennad.* v. i. He writ *Merc.* see diff. 6. *Garner.* in *Merc.* *Haid Aug.* gest. *Pelag.*

N. 18, 19. *Mart. angl.* 4 jan. See *Cressy* this y. *Constantine Zof.* l. 5 & 6. *Soz.* 9. c. 12.

Notes for the year 412.

N. 1. *Oros.* 7. c. 24. *Soz.* 9. c. 12. *Prosp.* chr. — p. 435 read: and sent him away.

N. 2.

224 *The Annals of the Church.*

N. 2. L. 52. C. *Theo.* de heret. *avowing* ep. 139. ad *Marcel.* ep. 133. lit. *Petil.* 2. c. 83.

N. 3. *Aug.* ep. 133 & 134. ad *Apring.* *Honoratus* ep. 140. the rest in places ment.

N. 4. *Merc. com.* *Aug.* ep. 157, 175. pec. orig. c. 3. gest. *Pelag.* *Ferta* ep. 141. *Satur-nine* ep. 142. *Donatus* ep. 173.

N. 5. *Soc.* 7. c. 7. id. *Oct.* *Honor.* IX. & *Theo.* V. *coff.* *Arsenius* v. sanct. pat. de compunc. picture *Damasc.* de imag. 3. circ. fin. relates this fr. *Isidorus* deacon; and it is a sign that he expressed his esteem for S. *Chry.* bef. his death bec. *Leo* mag. ep. 64 & 52. stiles him of happy memory; and *Paul* bp. of *Emesa* the mediator of peace betwixt *Cyril Alex.* and *John* of *Antioch* gives *Theophilus* the title of pillar of true doctrine.

Notes for the year 413.

N. 1. *Act.* *Cyr.* & *Joan.* a C. *Nic.* II. & *Damasc.* prob. 28 *jul.* an. 1. *Cyril.* *paschal* ep. 11. *Innoc.* *Consul* *Prosp.* chr. *Oros.* 7. c. 42.

N. 2. *Marcel.* chr. 413. *Prosp.* 414. *Hier.* 3. cont. *Pelag.* fin. *Austin* ep. 15. ad *Cecil.* *Oros.* 7. 42. — N. 3. *Aug.* civ. — N. 4. ep. 151.

N. 5. *saith* writ this y. *Aug.* retr. *Paulina* ep. 157. *against* ep. 148. ment. in retr. *Paulinus* ep. 149. aft. *Urban's* election. *Pelagius* ep. 146 & gest. *Pelag.* c. 26. *Guddenis* serm. 294. al. 14 de verb. apost.

N. 6, 7. *Aug.* ep. 150. ad *Jul.* & *Prob.* *Hier.* ep. 8.

Notes

Notes for the year 414.

N. 1. *Hier.* ep. 8. which he tells us was writ ab. 30 y. aft. that to *Eustochium*. *Pelagius* ad *Demet.* ap. *Aug.* t. 2. ep. 146. & ap. *Hier.* ep. 1. t. 9. *Anianus Garner* in com. *Merc.* shews that *S. Jerom* termed *Pelagius's* stile, putid, stammering, &c. but that it was polished by *Anianus*.

N. 2. ep. 156. ap. *Aug.* & ep. 157. de perfect. just. init. *S. Jerom* in his dialogue writ in 415. ment. this letter as a discourse lately published. It was read in the C. of *Palestine*, as *S. Aug.* gest. *Pelag.* c. 11. observes. *Macedonius* ep. 152, 153. — N. 3, 4. ep. 154, 155.

Notes for the year 415.

N. 1. *psalms* t. 4. *nature* t. 9. *thankse* ep. 168.

N. 2. ep. 158 ad 165. *following* ep. 159.

N. 3. ap. *Aug.* ep. 166. *Oros.* ap. *Aug.* ant. l. adv. *Priscil.*

N. 4. t. 8. *Jerom Aug.* ep. 166, 167. *perfection* t. 10.

N. 5. *Hier.* pref. adv. *Pelag.* *Oros.* apol. attacks *Hier.* in *Hierem.* l. 4.

N. 6 to 10. *Oros.* apol. *Aug.* gest. *Pelag.* *Hier.* dial. c. 1.

N. 10, 11. *Marcel.* chr. 415. *Gennad.* v. i. c. 46, 47. *Avit.* ep. ad *Balchon.* *Braccar.* episc. a contemporary who received some of the relicks fr. *Orosius.* *Lucian* ep. ap. *Baron.* 415. n. 6. *Aug.* diver. ferm. *Zachary Soz.* 9. c. ult.

N. 12. *Oros.* 7. c. 43. his. miscel.

N. 13, 14. *Soz.* 9. c. 1. *Soc.* 7. c. 22, 7, 16: *Character Synes.* ep. 10. & var. aliis.

VOL. V.

Q

N. 5.

226 *The Annals of the Church.*

N. 15. *Theod.* 5. c. 5. says expressly 85 y. *Baron.* 408. n. 21. thinks it should be 48 y. viz. fr. 360 to 408. But the schism began upon *Eustathius's* expulsion from his see in 330, which to this y. is 85. *Holy Theod.* 5. c. 35.

N. 16. *Theod.* 5. c. 35, 34. *Innoc.* ep. 22, 18 & 27. t. 1. epif. *Rom. pont.*

Notes for the year 416.

N. 1. *Innoc.* ad *Decent.* t. 1. ep. *rom. pont.*

N. 2. *Hier.* dial. 3. *Heros Aug.* ep. 175, 179. gest. *Pelag.* free-will ep. 186.

N. 3, 4, 5. gest. *Pelag.* ep. 175 to 179 & ep. 186.

N. 6. ep. 178. *John* 179. *pope Innoc.* ep. 32. to *S. Jerom* ep. 33. *Died Theod.* 5. c. 38. *Praxylus* his successor in his epif. ad *Innoc.* ment. him as freshly dead.

N. 7. *Theodotus Theod.* 5. c. 38. *Cyril* ep. ad *Attic.* t. 5. par. 2.

N. 8. *Oros.* 7. c. 43. *Prosp.* chr. 416.

The End of the Notes of the Third Volume.



T H E



THE ANNALS OF THE CHURCH.

NOTES upon the Fourth VOLUME.

Notes for the year 417.

N. 1.



A S T. conf. *Liparee Prosp.*
chr.

N. 2. *Innoc.* ep. 27. *Answers* ep. 24, 25, 26.

N. 3. *Mart. Bed. Ufu.*
Prosp. chr. 417. 12 *martii*. The miracle in next
n. was performed the 25th of *march* in *Zosymus's*
time. *Honor.* XI. & *Const.* II. *coff.*

N. 4. *Paschas.* ad *Leon.* ep. 65. *Celestius Aug.*
pec. orig. grat.

N. 5. *Zos.* ep. 3. *Aug.* cont. epif. duas l. 2. c. 3.

Q 2

N. 6,

228 *The Annals of the Church.*

N. 6, 7. *Zof.* ep. 4. *Aug.* grat. christ. c. 30. pec. orig. c. 17. gest. *Pelag.*

N. 8, 9. to the second *Aug.* cont. epif. *Pelag.* l. 1. c. 3. gest. *Pelag.* c. 14. *Prosp.* chr. 412.

N. 10. *Zof.* ep. 5 to 13. the 10th being dated march 22. 417.

N. 11. *Aug.* ep. 186. *Dardanus* ep. 187. *Juliana* ep. 188. *Boniface* ep. 185.

N. 12. *Procop.* bell. vand. *Prosp.* chr. 422. *Paul.* diac. h. misc. *Aug.* ep. 189, 220. explained t. 3. he often attacks the *Pelagians*, and ment. S. *Stephen's* relicks in these works, which are generally put this y.

N. 13. *Gennad.* v. i. *Oros.* 7. c. ult. *Austin* gest. *Pelag.* it could not be writ bef. bec. it contains the history of *Pelagius* to this time. retr. 2.

N. 14. *Zof.* ep. 10. of 214 *Prosp.* chr. 418. *Aug.* pec. orig. c. 8. *Merc.* com. *Paulinus* ap. *Aug.* t. 10.

Notes for the year 418.

N. 1. *Zof.* ep. 10.

N. 2. *Aug.* ep. 215. ad *Valent.* *Merc.* com. 429. *Optatus* ep. 190. *Prosper* cont. collat. c. 8, 9, 21. *Aug.* 1. cont. *Jul.* pec. orig. c. 2. *Sixtus* *Aug.* ad *Sixt.* ep. 191, 194. except 18 *Merc.* com. append. ad t. 10 *Aug.*

N. 3. *Merc.* com. *Aug.* op. imperf. 6. c. 18. — 1. in *Jul.* *Paulin.* car. 14. *Deacon* *Aug.* ep. 101. *Zosimus* 6. cont. *Jul.* c. 12. ad *Bonif.* cont. epif. *Pelag.* l. 1 & 2. *Honorius* the rescript at large in *Baron.* 418. n. 20. hinted at by *Aug.* 3. cont. *Jul.* c. 1. *Poss.* c. 18.

N. 4.

Notes upon the Fifth Age. 229

N. 4. *Prosp.* chr. *Zof.* cod. can. c. 13. t. 2. cod. *Rom.* c. 3, 4. Or 8 in some copies is a 9th which anathematizes those who give a place of happiness, tho' not heaven, to unbaptised children. cod. *Rom.* c. 3. *Phot.* cod. 13. *Soul Prosp.* carm. *Binian Aug.* grat. chrif. pec. orig.

N. 5. *Aug.* grat. c. 4, 7, 12, 25. — pec. orig. c. 13.

N. 6. ep. 190. ad *Optat.* gest. cum *Emerito* t. 9. *Poff.* v. c. 14. *Illicustom Aug.* 4. doc. chrif. c. 24.

N. 7. ep. 190, 193, 192, 191, 194.

N. 8. *Aug.* nup: & concu. t. 10. just aft, the *Pelagians* condemnation, *Zosymus* being yet alive. *Aug.* 2. retr. 53. *Afellicus* ep. 196. writ when *Donatus* was primate of *Numidia* (and as such acted in C. *Cartbag.* of 418) and when the *Pelagians* were condemned, and aft. the conference with *Emeritus*. 2. retr. 52.

N. 9. *Hier.* ep. 202. *Nic.* 14, 28.

N. 10, 11. *Gennad.* v. i. *Greg. Tur.* v. *Mart. Paulin.* ep. 12. & v. *Sulp.* Died we have no account of him aft. 419.

N. 12, 13. *Constantius* (a contemporary) v. *Germ.* ap. *Sur. jul.* 31. his. episc. *Antifiod.* t. 1. bibl. *Labbe* p. 414.

N. 14, 15. *Sever.* episc. epif. 2. ad *Evod.* *Aug.* 8. civ. 21, 22, 23. ferm. 323, 324.

N. 16. ep. episc. C. *Afr.* ad *Bonif.* & ep. ad *Celest.* t. 2. conc.

N. 17. relat. *Symmach.* ap. *Baron.* 418. fin.

Notes for the year 419, &c.

N. 1. ut sup.

N. 2. *Bonif.* ep. 2. t. 2. conc. *Mean-while*
ep. 1. *Perigene* collec. *Holstein* conc. *Rom.* t. 4.
conc. *Soc.* 7. c. 36.

N. 3. The acts of this C. are (1.) in coll.
conc. divided into two by the names of C. *Car-*
thag. 6 and 7. (2.) in cod. can. *Dion.* exig. un-
der the name of conc. gen. *Afr.* bec. it com-
prehends the canons of several others in 138 ar-
ticles; (3.) in vers. gr. (4.) in coll. conc. *Afr.*
beginning at the *Hippo* C. of 393. *pascchal* by
this it is plain that S. *Cyril* had now placed *John*
of C. P. in the *diptycs.* *pascchal* 8 can. *pascch.*

N. 4. *Hier.* ep. 202. ap. *Aug.* *Custodium*
ep. 27.

N. 5. *Marcel.* chr. 419. *Philost.* 12. c. 8.
Aug. ep. 197, 198, 199.

N. 6. *Aug.* 2. retr. 54, 55. *Dis* four 2. retr.
56. *mistake* 3. orig. anim. *Chrysanthus* *Soc.* 7.
c. 17. — put a * at the end of this n.

N. 7. 2. retr. 57. *Marcionite* 2. retr. 10. *Bu-*
fus *Aug.* ad *Bonif.* 1. c. 1. *Alypius* 2. retr. 61, 63.

N. 8, 9. 2. retr. 59. 2. cont. *Gaudent.* ep. 204.

N. 10. *Porphyrus* *Metaph.* 26 feb. taken fr.
an original writ by a disciple and eye-witness of
Porphyr. *Jerom* *Prosp.* chr. 420.

N. 11, 12, 13, 14. *Theod.* 5. c. 39. *Cyril.* v.
Euthy. in annal. gr. *Procop.* 1. bel. perf.

N. 15, 16. *Uffer.* ant. brit.

N. 17. chr. 421. cod. *Theo.* 6. id. febr. *Julian*
Aug. op. imp. c. 85. — 2. retr. 62. *enchiridion*
in

Notes upon the Fifth Age. 231

in c. 87. he speaks of S. Jerom as dead: th. not writ bef. this y.

N. 18. *Prosp.* predic. par. 3. c. 38. *Ursus Poss.* v. *Aug.* ad *Quodv.* c. 46. *Constantius Niceph.* 14. c. 6.

N. 19. *Marcel.* chr. *Soc.* 7. c. 21. *Eustath.* & *Agric.* coff.

N. 20. *Theod.* 5. c. 36. seems to begin the war in this y. *Isidigerdes* still alive; but *Soc.* 7. c. 18. under *Vararanes.* *edict* l. 6. cod. de sacrosant. eccl. & l. 45. de episc. & cler. cod. *Theo.*

Notes for the year 422.

N. 1. L. *Theod.* cit. in C. *Rom.* 531. & *fresh Theod.* 5. *Soc.* 7. c. 28 & 21.

N. 2. *Bonif.* ep. 3. *Hussala Aug.* ep. 209.

N. 3. *Theod.* phil.

N. 4. *Aug.* cur. mort. t. 6.

N. 5. ep. 209. ad *Celest.* *Theodore* ep. 81. ad *Leon.* writ in 449, says he had been 26 y. bp. *Cyrus Procop.* 11. *edif.* c. 11. *born Theod.* philot. c. 3, 8, 9, 12.

N. 6, 7. *Chry.* ad *Theo.* laps. *Merc.* com. *Motives of disgrace Prosp.* chr. *Cassiod.* chr. *Soc.* 7. 25. *Aetius Prop.* chr.

N. 8, 9. *Prosp.* chr. *two Aug.* 22. civ. 9. *ferm.* 320. libel. paul. post. *ferm.*

N. 10. *Serm.* 355, 356. *trouble ep.* 210, 211. in which last epist. is his rule with the exceptions ment.

N. 11. *Olymp.* *Phot.* cod. 80. *Frigeridus Til.* E. t. 4. *Philostorgius* cod. 40. *Claudian Crinit.* v. poet. l. 1. *Matthias Voss.* 2. *his.* lat. c. 15. *Macrob.* was proconsul of *Africa* 410. *Pa-*

232 *The Annals of the Church.*

Ianudes translated something fr. him into gr. he often mentions *Siricius*.

N. 12. *Soc.* 7. c. 5.

Notes for the year 426.

N. 1. *Soc.* 7. c. 26, 28. *Phot.* cod. 25. *Alexander Boll.* 15 jan.

N. 2, 3. *Prosp.* chr. 426. *Celest.* ep. 3. *Honoratus Hilar.* ferm. ap. *Leo mag.* t. 1. *Eucher.* ep. ad *Salon.* *Sidon.* car. ad *Fau.* *Hilary* v. 16 may writ by *Honoratus* of *Marseilles*.

N. 4. *Gennad.* v. i. *Sidon.* 7. ep. 15. l. 4. ep. 3. *Salvian* ep. 8. *Cassian* præf. coll. *Eucherius* mart. nov. 16. *Lupus* july 29. His life is writ by an author of the next age, and much of it ment. by *Eucher.* v. solit. *Sidon.* 6. ep. 1. *Constant.* v. *German.* *Greg. Tur.* glor. conf. c. 67, 68. *Bed.* 1. c. 17.

N. 5. *Cass.* coll. *Scythia* *Gennad.* v. i. *Pho-tius* says he was a *Roman*, but that is as to the language he writ in and his habitation in the western empire. after 7 *Pal.* v. *Cbry.* *Institutions* ep. ad *Castor.* ap. *Cass.* præf. inst. — 3. inf. 4. — 4. inf. 4. — 10. inf. 7, 8.

N. 6. *Cass.* 1. inf. 2, 3, 4. *Gennad.* v. i. *Victor Cassiod.* *Vitalis Aug.* ep. 217.

N. 7. *Cass.* 1. inf. 2, 3, 4. *Gennad.* v. i. *Se-verus* act. in defig. *Eracl.* inter epis. 213.

N. 8. epis. conc. *Afr.* t. 2. conc.

Notes for the year 427, &c.

N. 1, 2. *Aug.* ep. 104, 105, 214, 215, 156. — grat. & lib. arb. *Correption* grat. & cor. 2. retr. c. ult. *Poss.* v. c. 8.

N. 3.

N. 3. *Eucher. ep. ad Hil. de v. solit.*

N. 4. *Soc. 7. c. 28. Hierio & Ardaburio coff. i. e. 427.* In 430 S. Cyril writ to *Juvenal* of *Jerus.* who succeeded him. *Theod. 5. c. ult.* finishes with the deaths of *Theodore* and *Theod. Honoratus* M. *Rom. 16 jan. 428. Aspebetes v. Eutym. Other works Phot. cod. 25. Fragments viz. of scripture 7 vol. sup. genef. — in Joan. act. ad Rom. ad Heb. of the Persians magic 3 b. of the incarnation 15. against Eunomius 25. against Apollinaris 4. of the creature 5. of God's permitting sin 5. to the catechumens. — a mystical b. — of history and allegory against Origen : letters to Artemius 2. and to Cerdon 1. the symbol of Charisius.*

N. 5. Of *Honoratus* see n. 2, 3. of 426. *Theodotus Theod. 1. c. 37. Dileti* one of that name a Bp. of *Mopsuestia* in *Syria* writ to *Nestorius.* act *C. Eph. edit. Pelt. l. 1. at C. P. Soc. 7. c. 29, 31. Liberat. brev. c. 4. h. f. c. 13. Lerin. com.*

N. 6. *Liberat. brev. c. 4, 2. Evag. 1. c. 2. Christmas-day Merc. p. 55. Cassi. 7. incarn. 6. Prosp. chr. 428.*

N. 7. *Brevic. c. 5. Aug. ep. 222, 223. Possid. indic. c. 4. & v. c. 17.*

Notes for the year 429.

N. 1. *Poss. ut sup. Aug. conf. cum Max. t. 8. Hilary ap. Aug. ep. 226. & cor. & grat. c. 11. ad 15. Prosper ap. Aug. ep. 225. Gennad. v. i. Viêt. Aqu. Marcel. &c. two books writ when Honoratus was bp. th. not bef. 429. Other editions : some de dono others de bono perseverantiæ.*

N. 2.

N. 2. This work was one of his last, and he writ with the most exactness. It would be tedious to transcribe the various eulogiums of different popes on this subject, I shall therefore only put down these words of *Hormisdas* in ep. 70. ad *Possessor*. a Bp. of *Africa*: tho' what the church of *Rome*, i. e. what the catholic teaches and holds concerning grace and free-will, may be abundantly known from divers writings of the blessed *Augustine*; but chiefly from his letters to *Hilary* and *Prosper* (wherein are these b. of the predest. of saints and the good of perseverance) nevertheless there are some express and formal heads about it in the archives of our churches. This passage *S. Fulgentius* made use of and cited in favour of these b. in the names of the bps of *Africa* to *John* and *Venerius*. *Quodvult-deus* Aug. ep. 222, 223, 224. *Poss.* indic. c. 5. *Isid.* v. i. c. 9.

N. 3. Aug. ep. 220. *Procop.* 1. bel. vand. 3. *Poss.* v. *Viët.* *Prosp.* chr. — his. misc. l. 14.

N. 4. chr. pasch. *Procop.* *Viët.* his. misc. ut sup. *Destroyed Viët.* per. vand. præf. l. 1. *Iust. & Salvi.* ver. judic. 7. *Abandon.* Aug. ep. 228. *Poss.* v.

N. 5. *Procop.* bel. vand. 3. *Paulinus Greg. mag.* 3. dial. 1. *Eulog. Cordub.* docu. martyriali. *Du Pin* and some others reject this his. bec. it could not happen in *Genferic's* time: but all this is in supposition that *Genferic* was *Paulinus's* master's father-in-law, whereas the name *Genferic* was put instead of *Guntbarius*, and this is the only mistake. *Paulinus* was ab. 70 y. old.

N. 6,

N. 6, 7. *Merc.* has these term. of *Nestorius* 2 to 8, and *Proclus's*, *Eusebius's* appeal, &c. which also is in *Cyril*. 1. p. & *C. Eph.* a c. 1.

N. 8. *Cyr.* in *Nest.* 1. p. — ad mon. 1. p. *C. Eph.* c. 2. & *ibid.* ep. ad *Nest.* & ad *Celest.* *Scholiums Garn.* præf. schol. q. 216.

N. 9. to 14. *Cyr.* ep. ad *Nest.* apol. *C. Eph.* ep. ad *Celes.* & ep. *Celes.* ad cler. *C. P. Merc. C. Eph.* a c. 3. ad 17. See n. 11. of 449.

N. 14, 15, 16. *Prosp.* chr. 429. *Bed.* 1. his. 17. *Const.* v. *Germ.* c. 19, 20. v. *Genev.* 3 jan. v. *Lup.* 29 jul.

Notes for the year 430.

N. 1. ut sup. & *Bed.* c. 14, 15, 17.

N. 2. *Bed.* ut sup. *Prosp.* chr. & adv. col. in fin. relates that he was sent by *Celestine* in 431, which must be understood of a complete mission thither, so as to be settled: for *Celestine* sent *S. Patric* aft. *Palladius's* death to *Ireland*: now *Palladius* lived a y. at least in his mission, and *Celestine* died in 432. It is generally agreed, that *Palladius* was at least twice in *Britain*. *Pelagians Merc.* p. 57.

N. 3 to 8. *C. Eph.* a c. 3. ad 29. not. *Baluz.* p. 422.

N. 8. *C. Ephes.* c. 30, 32. *Evag.* 1. c. 7. *Liberat.* brev. c. 5.

N. 9, 10, 11. *Poss.* v. 28, 29. & indic. *Prosp.* chr. & ingrat. the title of *Restorer*, &c. is in *Hier.* and others cited by *Card. Noris* de her. pelag. I have said nothing of his denying the antipodes bec. it is a mere philosophical error.

N. 12.

N. 12. *Evag.* i. c. 15. *prat. spir. c.* 195.
Phot. cod. 26. *Petav. not. syn.*

Notes for the year 431.

N. 1. *Uran. presb.* (ap. *Paul.* p. 143.) who was present at his death. *Mar. Rom.* 22 *jun.*

N. 2. All these *n.* to 22, are taken from the acts of the C. of *Ephesus*, and are alm. an abridgment of them, in the order they lie: but some things not ment. there at large, are cited fr. other authors, viz. p. 138. *two counts Soc.* 7. c. 34. *Euthymius v. Euth.* analect. p. 140. l. 1. *Not equalled* as to the logical force, and would have had every perfection had it not wanted, as *Gennad.* v. i. tells us, stronger proofs fr. scripture authority. p. 144. *passages* extracted fr. the 12 fathers here ment. but some copies retrench the two last, and *Vinc. Lir.* reckons but 10. above 200 *Cyril ep.* 10. as also *C. Eph.*—p. 146. *Dalmatius men.* 3. *aug.*—p. 155. *Juvenal Leo mag. ep.* 92. ad *Max.* This is not in the acts of the C. which shews they are not quite entire. — p. 158. *Afidore Evag.* i. c. 15. *Isid.* 11. ep. 137, 228. *Cave* reckons 2013 still extant.

N. 22. *Soc.* 8. c. 35, 37. *Directed Celest.* I. ep. 1. al. 8.

N. 23. ut sup. *Note* these articles were cited as *Celestine's* in begin. of sixth age by *Dion.* exig. by *Pet. Diac.* who writing to *S. Fulgentius* in 519. cites a passage in them taken from the decree of this pope. *Cresconius* in the same age cites them as *S. Celestine's.* And it is very likely that pope *Hormisdas* in his letter to *Possessor* had an eye to these articles when he said he had

had express ones for S. *Austin's* doctrine of grace in the church-registry. They have ever since been cited under the name of pope *Celestine*, by the church of *Lyons*, by *Hincmarus*, *Lupus* of *Ferrara*, *Remigius* of *Lyons*, *Ivo* of *Chartres*, &c. Ob. 1. the stile different; (2.) S. *Celest.* ends his epist. with *Deus vos incolumes custodiat*, aft. which it is not prob. he made such a long post-script; (3.) the author does not write with the authority of a pope, but declares his design was only to collect such passages as the holy see had made her own by approbation; (4.) he calls the popes Bps of the apostolic see, without giving them the title of his predecessors, which no pope would have omitted; (5.) S. *Prosper* citing the popes epistles, and *Celestine's* in particular, for grace, says nothing of these articles, which would have been such strong proofs; (6.) *Photius* and *Vincent* of *Lerina* ment. the epistle, but not these articles; (7.) and this last would never have cited S. *Celestine's* letter if it contained these articles so destructive of *Semi-pelagianism*. See note to n. 4. 433. Ans. to 1. in so short a work it is hard to determine the author by the stile: *Anthelmi* and *Quesnel* differ ab. it, the first thinking it S. *Prosper's* stile and the other S. *Leo's*. — It is neither a part of S. *Celestine's* letter nor a postscript, but as he himself tells us, a collection he made of the principal authorities, which were approved by the holy see: and these he writ as a private doctor to confirm by them what he had writ as pope in his epist. which observation answers obj. 2, 3, 4, 5. to 6 and 7. *Phot.* prob. took these articles for part of the epistle, and th. did not ment. them distinctly:

238 *The Annals of the Church.*

distinctly : but *Vincent*, who knew better, ment. the epist. but never speaks of these articles.

Notes for the year 432.

- N. 1. C. *Eph.* t. 3. p. 3,069. — N. 2. *Boll.* 17 mar. *Bed.* t. 3. v. S. *Patricii*.

N. 3, 4. *Cressy*. *Winwallock* mart. ang. 3 mar. *Quinian* 16 sep. *Magdeb.* cent. 5. fol. 1429. *Bed.* 3. c. 4. *Capgrave*, &c.

N. 5, 6, 7. Act. C. *Eph.* præcipue ap. *Baluz.* coll. conc.

Notes for the year 433, &c.

N. 1, 2. C. *Eph.* c. 30 to 35. *Capreolus* C. *Eph.* edit. *Sirm*.

N. 3. this year c. 1. he says 3 y. aft. the C. of *Ephesus*.

N. 4. All the learned of the 5th age were either *Pelagians*, *Semi-pelagians*, or disciples of S. *Austin* in matter of grace : now it is evident that this *Vincent* was no *Pelagian*, since he execrates *Pelag.* *Celest.* *Julian*, &c. c. 3, 13, 33. Whoever bef. *Pelagius* denied grace necessary for all our acts, &c. Who bef. *Celestius*, &c. nor was he a disciple of S. *Austin*, for (1.) he never praises him tho' very many occasions offered ; (2.) he seems to run down the authority of any one doctor, to lessen S. *Austin's* ; (3.) com. 1. c. 37. he taxes those who held a personal grace in the very same stile as the *Semi-pelagians* ; (4.) com. 2. fin. he speaks as if S. *Austin's* disciples had given in a false account to *Celestine* I. of the *Gallic* bps, and th. no less than thrice in a few lines he has : *si ita est* if it is

is so : he there gives the diminishing names to *Prosper* and *Hilary* of certain persons, and the few whom they had accused the titles of bps and provinces. These are the arguments of *Card. Noris* to prove *Vincent* of *Lerina* a *Semi-pelagian*, which once being granted, there is no one, considering his name, time of writing, and other circumstances, can so reasonably be supposed the author of the *Vincentian* objections as he. These arguments are indeed strong, to which I think can only be replied, that he thought some of *S. Austin's* disciples (who held the doctrine of truth) overshoot themselves in their expressions, and these he attacked : on the same account he would not praise *S. Austin* for fear of being embarrassed by a parity of his terms drawn upon him. But should he have been a *Semi-pelagian*, it would not prejudice his book (which is an excellent collection of all the fathers before him) since *Semi-pelagianism* was not yet condemned by the church, but held by many eminent persons in *Gallia*, viz. *Hilary* of *Arles*, *Cassian*, *Gennadius*, *Faustus* of *Riez*, &c. *Vincentius* is in *Mart. Rom.* 24 may. *Gennad.* v. i. *Prosp.* cont. obj. vinc. & collat. *Merc.* com.

N. 5. *Syn. Baluz.* c. 88. *Andrew* 106. *Maximin* 122.

N. 6. *C. Eph.* p. 3. a c. 35 ad 38. *Isidore* I ep. 324.

N. 7, 8. Declared *Soc.* 7. c. 40. viz. when *Maxim.* was ordained, which now was of service to him. *Theodosius* l. 1. cod. *Theo.* bon-cle-ric. l. 5. expelling this and n. 8. in *C. Eph. Lup.* a c. 24 ad 190.

Notes

Notes for the year 435, &c.

N. 1. C. *Eph.* a c. 185 ad 188 & in coll. *Lup.* c. 190. *Nestorius Evag.* 1. c. 7. *Theo.* lect. collec. *Cedr. comp. Theod. min. Niceph.* 14. c. 26. it is hinted at by *Theod.* ep. 1. and clearer h. f. l. 4. the edict for his banishment was in 436, fr. the rescript of the emp. to *Isidore* consul of this y. we find no mention of him alive aft. 439.

N. 2. *Liberat.* brev. c. 10. *Phot. cod.* 223, 81, 177. *Suid. Diodorus* p. 739. *Soc.* 6. c. 3. *Soz.* 8. c. 2. *Hier. Gen. v. i.* buoy up *Lup.* c. 109, 206. — p. 184. for *Rabala* l. 26. & *Rubala* l. 29. r. *Rabula*.

N. 3. t. 3. conc. p. 1217. brev. c. 10. *Proclus* various circumstances shew his tome was writ aft. *Nestorius's* banishment, tho' some latin editions date it *Theod.* 15. & *Valent.* 4. coff. i. e. 435. *Isisted Facund.* 8. c. 2. *Uolusian v. Mel.* 31 jan. ap. *Sur.* *Phot. cod.* 53. Differently *Facund.* 3. c. 3.

N. 4. *Prosp. chr.* *Genferic* ibid. *Antoninus* bibl. sanc. t. 1. al. 8. *Prosp.* 437. *Gen. v. i.* names him *Honoratus*. — p. 148. l. 5. blot out *.

N. 5. *Greg. Turon.* gest. franc. 2. c. 10. l. 10. c. 31.

N. 6. *Idac. Prosp. Marc.* & pasch. chr. this y. tho' *Soc.* 7. c. 43. puts it in 436. performing *Soc.* 7. c. 46. *Cured Sur.* jan. 31. *Stephen Marc. chr.* *ebains Niceph.* 14. c. 2. men. gr. *Procl. ferm.* 1. aug. ap. *Sur.* *Chrysostom Soc.* 7. c. 44. *Marc. chr.*

N. 7. *Theod. cur. affec.* ep. 116. ad *Renat.* *Chrysol. ferm.* 35. *Salvian* judic. l. 6. *Uitorius* *Prosp.*

Prosp. chr. Iſid. chr. goth. Salvi. prov. l. 7. Cyrus. Evag. i. c. 19. Niceph. 14. c. 56. Suidas. — N. 8. Salvi. l. 7.

N. 9. Not. poſthumæ Sirm. C. Taur. c. 3. Firmus Soc. c. ult. Julian Proſp. chr. 439.

N. 10. Soc. ult. Soz. præf. loſt Greg. mag. 6. epiſt. 95. ſays Soz. gave exceſſive praiſes to Theodore Moſpuet. which are not in what is extant: indeed l. 8. c. 2. he praiſes him, but not exceſſively: beſides, no place was ſo proper to praiſe him in as aſt. the C. of Ephesus, which muſt be in his b. loſt. Socrates, . . Sozomen Caſſiod. div. lec. c. 17. Evag. 5. c. 24. Phot. cod. 28 & 30. Novatians ſee n. 9. of y: 390. Soc. (and Soz. who copies aſt. him) always ſpeaks well of them, makes a curious catalogue of their bps. ſucceſſion, and laudable actions, even ſo far as to attribute miracles to them; he alſo praiſes Novatian as a martyr, the Novatians as religious people, and falls foul upon all who are againſt them; on which account he gives us a falſe relation of what belongs to S. Cyril about Hypatia's death; and blames his adverſary Neſtorius where blameleſs, bec. he meddled with the Novatians. It is true l. 6. c. 20, 23. he reckons them among the ſchiſmatics, a ſign he did not openly profeſs Novatianiſm. But then he reckoned it only a ſchiſm in point, of diſcipline; to favour which he feigned a ſtrange variety of it in different churches, far beyond the truth, and pretended to be exact in points of his own invention. — He favoured Origen and Pelagius as well as Novatian, and ſt. l. 6. c. 12. make Methodius firſt blame then praiſe Origen, which

242 *The Annals of the Church.*

is just the reverse of the fact, and falls on *Epiph. Theoph. &c.* bec. *Anti-pelagians*. *Socrates* fixes the consuls to the right time, but in other things is not so exact. The mistakes *Soz.* adds are : in saying that *Julius* (instead of *Silvester*) bp. of *Rome* sent *Vitus, Vincent, &c.* to *C. Nic.* and in jumbling together the usurpations of *Gregory* and *George* in the see of *Alexandria*. — The customs ment. are in *Soc.* 5. c. 22. *Soz.* 7. c. 19.

Notes for the year 440, &c.

N. 1. *Vi&t. Vit.* 1. c. 4, 5, 6.

N. 2. v. *Euthym.* analec. gr. p. 31, 41. the 28th *Prosp.* chr. *Valent.* 5. &c. *Anat.* coll. 5 kal. apr. presents *Lib. pontif. Hadri.* ep. 3. t. 2. epif. rom. pont.

N. 3. *Pontif.* stiles him a *Tuscan*, *Leo* himself ep. 27 & 2 a *Roman*, I suppose by education. forty *Prosp.* chr.

N. 4. t. 3. conc. p. 1446 — 6 id. nov. *Cyro* consule. Note The 2d can. is: None of the ministers of baptism ought to administer without having the chrism, bec. we have a custom to anoint with the chrism but once; but if any person be not anointed with the chrism at baptism upon the account of some urgent necessity, the priest shall admonish him of it at his confirmation, for we have but one blessing of chrism. Aft. this come the words that make the difficulty: in the old edit. of *Merlin* it is: *non præjudicans, sed ut necessaria babeatur repetita chrismatio*: *Grabbe* and *Binius* find in the margin *non necessaria* instead of *necessaria*, and this negative

gative particle acc. to *Sirmondus*, is in several MSS. and in *Isidorus*. *P. Aurelius* maintained the *non* was added, and thence began a famous dispute betwixt him and *Sirmondus*. The clause in *Longus* is thus: *non præjudicantes cuicumque hoc dicimus, sed ut necessaria habeatur chrismatio*, where *non repetita* is left out, and then the meaning is: that there being but one blessing of baptismal chrism, if that chrism had been adhibited in baptism, there would be no need of giving it bef. confirmation, but if it had not been given then, it must be given bef. confirmation, bec. acc. to ecclesiastic statutes it was necessary. And this seems the best reading, and is the true sense, whether *repetita* be with or without *non*; if with, it is plain, viz. bec. there is no necessity of repeating (baptismal) chrismation; if without, it is more obscurely expressed, but comes to this: if on some urgent necessity a person should be baptised without the baptismal chrism, which is never blessed or given but once, the priest shall admonish him of it, for in that case a double or repeated chrismation is necessary, viz. a baptismal and a confirmatory one. In a word, the *non* denies the necessity of a double baptismal chrismation, the *repetita* affirms the ecclesiastic necessity of a double chrism. but not a double baptismal one, &c. *The 13th. Id. nov. Dioscoro* consule t. 3. conc. p. 1456.

N. 5. *Vit. 1. Diosc. conf. Duns miscel. l. 14.*

N. 6. *Prosp. chr. 443. Leo serm. 4. de collect. 4. quadrag. 7. in nat. & 4. epiph.*

N. 7, 8. *Leo serm. 5. jejun. 10 mens. 4 epiph. ep. 8. al. 2. Julian auct. promiss. c. 6. Phot. R 2 cod.*

244 *The Annals of the Church.*

cod. 54. *Anastasius Leo* ep. 4. writ *jan.* 11. 444.
the 21st *Prosp.* chr. 444.

N. 9. men. gr. 9 *jun.* C. *Chalced.* ac. 3. p. 406. says he governed 32 y. *Anthropomorphites* these he blamed for holding God corporeal, for praying without working, and for thinking that the eucharist if kept fr. one day to another had no sanctifying virtue : but this, says S. *Cyril*, is an extravagant fancy, for *J. C.* is not altered nor his holy body changed; the efficacy of the benediction and the enlivening grace always remain in it. ad *Celosyr.* præf. cont. *Anthr.*

N. 10. *Theod.* ep. 60. brev. c. 10. *Possidonius Leo* ep. 11. al. 81. *Celidonius* ep. 10. al. 89. v. *Hil.* c. 16, 17.

Notes for the year 445, &c.

N. 1, 2, 3. v. *Hil.* ut sup. *Projectus Leo* ep. 10. emperor besides int. novel. *Theod.* tit. 14. *Dioscorus Leo* ep. 11. calamities *Theod.* ep. 41. ad *Salust.* ap. *Baron.* 446. n. ult. *Niceph.* 14. c. 46. *Proclus Jovius* monach. in l. 6. ap. *Phot.* *Niceph.* 14. c. 46. *Damasc.* fid. ortho. 3. c. 10. — men. gr. 24 *septemb.* have a solemn commemoration of this fact, which says *Baron.* 446. n. 11. *Asclepiades* bp. of *Tralla* writing against *Peter* the heretic bp. of *Antioch* relates as known not to one or two, but to the whole world, which *Acacius* of C.P. an eye-witness testifies; as also *Justinian* a *Sicilian* bp. *Quintian* bp. of *Ascoli* and *Felix* bp. of *Rome* testify, writing to the said *Peter* of *Antioch*.

N. 4. men. gr. 24 *octob.* *Niceph.* 14. c. 47. having been bp. 12 y. 3 m. *Maximian* d. *apr.*

10.

10. 334, but some months passed bef. *Proclus* was ordained.

N. 5. *Idac.* fast. 21 *Valent.* *Olymp.* 306. ep. *Turib.* post 15 *Leon.* Obviate *Leo* ep. 15 ad *Turib.* dat. 12 kal. aug. *Caliph.* & *Ardaburo* coſſ.

N. 6. *C. Braccar.* t. 2. c. 5. p. 837. *Turibius Leo* ep. 15. *Baſſian C. Chalced.* ac. 11. ſays to day are 4 y. ſince the *Roman* bp. depoſed him. prohibited *Leo* ep. 16. *Januariuſ* ep. 3. *Noris* hiſ. pelag.

N. 7. v. *Germ.* per *Conſtant.*

Notes for the year 448.

N. 1 to 5. v. *Germ.* ut ſup. *Gild.* excid. brit. *Paul* miſcel. 14. *Creſſy.* *Scheff.* h. lapland. *Bartholin.* antiq. danic.

N. 5, 6. *Theod.* ep. 110, 79 to 83. *Iaro C.* *Ephes.* par. 3. c. 47.

N. 7. C. 5. collat. 5. t. 5. p. 508. if it be his this ep. is commonly directed to *John* of *Antioch*, whom *Baron.* 444. n. 16, thinks died 4 y. bef. *S. Cyril*, and did acc. to the annals p. 197 die (tho' the ſame y. yet) bef. *S. Cyril*; and if the directions are right it is certainly a forged epiſ. but ſome edit. have to *Domnus, Flavian Theod.* ep. 86.

N. 8 to 16. Act in *C. Chalced.* fr. which theſe n. in ſhort. — p. 232, a *ſilentiarius* is an officer appointed to ſee neceſſary ſilence and order kept in aſſemblies.

N. 16, 17. *Sur.* v. *Marc.* 29 decemb.

Notes for the year 449.

N. 1 to 5. This C. is expressly put post consul. *Zen. & Posthum.* i.e. 449, and all the transactions to n. 5. in act C. *Chalced.* and besides in coll. *Lup.* c. 222. brev. c. 11. *Niceph.* 14. c. 47. *Leo* ep. 20. *Flavian* post ep. 21. *Leon.*

N. 5. C. *Chalc.* ut sup. *Leo* ep. 28. to *Flavian* ep. 24. too long it is in *Baron.* in above half a sheet in a small print 449 fr. n. 45 to 58. *Julian* ep. 25. other letters ep. 29; 28, 27, 33 & *Flavian* answered post ep. 33 *Leonis.*

N. 6. *Eutyches* would fain post ep. 23 *Leon.* C. *Chalc.* par. 1. c. 15. longer *Leo's* ep. ad *Neonas* Peter's successor is thought to be writ *Mart.* & *Adelph.* coss. i. e. 451.

N. 7, 8. *Mart. R.* 2 dec. *Rub. hist. Raven.* l. 2. *Chrysol.* var. serm. — p. 244. for *Magus* read *Magi.*

N. 9. v. *Hil.* per *Honorat.* ap. *Genebr.* *Genad.* v. i. *Prosp.* chr. & l. 2. c. 9. de v. contemp. & voc. gent. S. *Eucherius*, *Constantius* author of S. *German's* life, *Julianus Pomerius*, *Sidonius Apollinaris* speak very honorably of him. *Du Pin* says he d. in 454, but it is plain he d. this y. fr. S. *Leo's* letters to the bps of the province, and another to *Ravennius Hilary's* successor dat. 11 kal. sept. *Asterio* & *Protog.* coss. *predestination* *Prosp.* ep. 225 ad *Aug.* *Noris* hist. *Pelag.*

N. 10. *Mart. R.* 4 feb. *Isid.* var. epist. *Facund.* 2. def. 3 capit. *Evag.* 1. c. 15. *Niceph.* 14. c. 24. 28, 30, 53. *Pbot.* cod. 228. *Suidas.* — S. *Cyril* in his letter styles him father, a sign

a sign of his advanced age; his death is usually put this y.

N. 11. Had he lived aft. the C. of *Chalc.* he would not have spoke so violently against *Theodoret*: and he could not die much sooner bec. he ment. *Eutyches's* heresy. in 429 dat. *Florent. & Dionys. coll.* If you ask how in 429 he could ment. *Eutyches's* condemnation in the C. of *Ephesus* of 431. I answer he in the title says he translated these memoirs afterwards, and then inserted this condemnation. *Austin* this proves little for *Africa*; since *S. Austin* writ to *Mercator* at *Rome*. last age *Labbé* published a part fr. a vatican MS. and *Garner* the whole in 1673. fr. a MS. of the library of *Beauvais*.

N. 12. *Prosp. chr. After. & Protog. coll.* All that follows to y. 450 in act. C. *Chalc.* p. 257. *Domnus* brevic. c. 12. *Evag.* 1. c. 10. *Niceph.* 14. c. 47. *Baron.* 451. n. 65. *Imprisoned Hil.* ap. *Leo* ep. 59. *Memorial* brevic. c. 12. has this memorial, wounds, &c. almost in terms, *Mart. R.* 18 feb. *Prosp. Marcel. chr.* 449. — p. 258. agent thus I have rendered *apochrysiarius*: the *apochrysiarii* were procurators for monasteries, and agents for Bps at court as *Justin*, novel. 6. & *Hincmar.* ep. 14. *ad regni proceres* inform us. See *Rosweydi onomasticon*.

N. 18. *Leo* ep. 35, 36, 37, 38.

N. 19. ep. 16. ep. *Hil.* ap. *Leo* 40. C. *Chalc.* par. 1. c. 19. four ep. 39, 41, 45, 47. to *Flavian*, &c. ep. 42, 42, 44, 46.

N. 20. ep. *Valent.* ad *Theodo.* ap. C. *Chalc.* par. 1. c. 25, 26. & post epim. *Leo* 47. There *Valentinian* says it was aft. *S. Peter's* night,

R which

248 *The Annals of the Church.*

which *Fleury* takes to be his feast of *June 29.* but the C. was not begun (not even the *Sham-* one of *Ephesus*) in *June 449*, and *tf. Fleury* puts this letter in *June 450.* But *S. Pulcheria's* answer to *S. Leo's* letter was of the 17th of *March 450*, which prove that this feast must have been in 449 on the 18. of *nov.* So *Baronius.*

N. 21, 22. *Theod.* ep. 113. *Renatus, &c.* ep. 116, 117, 118, 122, 123, &c. All these n. are in C. *Chalced.*

Notes for the year 450.

N. 1, 2. *Liber. brev.* c. 12. C. *Chalc.* ad 1. *Pulcheria Leo* ep. 48, 49. *Theodosius* ep. 52. *Terminated* ep. 49. *Cereus* post ep. 51.

N. 3, 4. *Cbr. pasch.* & *Marcel.* 450. 4 kal. aug. *Niceph.* c. 29. *Remonstrance.* c. 49, 58. *Marina* last y. *Protog.* & *After.* coll. *Marc.* chr. *Placidia* 5 kal. decemb. *Rubeus* his. *raven.* If this or last y. is uncertain. *Medal numism.* *L. Pasqual.* R. *Vincent* mar. R. *may 24.* *Gennad.* v. i. *Eucher.* fol.

N. 5. *Eucherius* d. says *Gennad.* v. 2, and *Ado* under *Valent.* and *Martian:* in the middle of 5th age, the y. uncertain, but dead in 454 at the latest, *Prosp.* chr. mart. R. 16 *novemb.* v. *Honor.* *Salvi.* ep. 8. *Sidon.* 4. ep. 3. *Cassi.* præf. ad coll. *tracts* as in praise of solitude, and that of the contempt of the world: but his of *spiritual forms*, his 2 b. of *instructions* ment. by *Gennad.* his *history of the Theban martyrs,* are in a different stile. Some sermons that went under the name of *Euseb. Emiff.* belong to *Eucherius.*

N. 6.

Notes upon the Fifth Age. 249

N. 6. *Gbr. Marc. Idac. & pasc. Evag. i.*
c. 21, 22. Niceph. 14. c. 9. Theo. lec. c. 1, 2.
Procop. i. bel. vand. edict. l. ult. c. de apost.
pope C. Chalc. par. i. c. 33. this letter is intire
ap. Baron. 450. n. 23.

N. 7. *Act. Abund. ap. Baron. 450. n. 29.*
Leo ep. 58, 59, 60, 64. & act. 4. C. Chalc.

Notes for the year 451.

N. 1. *Theod. ep. 140. act. Abund. Evag. i.*
c. 10. Leo ep. 68, 60. — p. 277. l. 10. a com-
ma aft. received, and another aft. returned; l. 11.

N. 2. *Leo ep. 62 to 68.*

N. 3. *Paul. misc. l. 13. septingentorum mil-*
lium. Jornand. Cassiod. chr. Prosp. Marc.

N. 4, 5. *v. Genev. ap. Boll. 3 jan. writ 487.*
aft. her death: Magnan Greg. Tur. 2. c. 7. Sur-
at 17 novemb. & 26 jul. Sidon. 7. ep. 15.

N. 6. *C. Chalc. p. 1. c. 36, 37, 39, 38. Leo*
ep. 69, 73, 7. Decree l. 5. C. de hist. qui ad ee-
clesiam confugiunt.

N. 7. *Evag. 2. c. 3. which Paulin car. 9.*
hints at.

N. 8 to 28. in act. ut sup. p. 613 to 624.

Notes — It has been always the custom of the
 church to make those who were suspected of a
 ny heresy, to anath. its author. Thus *Secun-*
dus and *Theonas* in *C. Nic.* were turned out of
 their sees bec. they would not anath. *Artus.*
Theod. i. c. 6. Thus not only the heresy but al-
 so the persons of the *Pelagians* were condemn-
 ed, *Hic. ep. 65. Aurel. ad episc. Byzacen.*
Marc. in com. S. Leo ep. 6. al. 86. ad Aquil.
Damnent apertis professionibus superbi erroris
auctores.

autores. Thus in C. *Ephes.* they were obliged to anath. *Nestorius.* *Cyril.* ep. ad cler. & pop. C. P. & ep. ad *Joan. Antioch. Latentur cæli.* (2.) *Theod.* had publicly writ against anathematizing *Nestorius*, aft. the C. *Ephes.* had anath. him, it was tf. necessary *Theod.* in partiular should anath. him, to shew he allowed of the judgment of the general C. of *Eph.* before he should be admitted to sit in C. *Chalc.* (3.) *Theodoret's* expressions of *theotocon* and of *but one Son*, were what even *Nestorius* did not refuse to say: but that insufficient: tf. (4.) general C. C. have a right to determine whether the meaning of propositions, writings, sermons, &c. be catholic or heretic. Now *Nestorius's* were judged heret. and tf. he as the author of them ought to be condemned and anath. till he retracted. *Ob.* *Theod.* might think that tho' *Nestorius's* words were heretical; his meaning might be good; and tf. could not anath. him. *Ans.* If *Nestorius's* expressions were heret. he was obliged to recall them, and tf. upon his refusal deserved to be anath. tho' his unexpressed meaning should (which is no ways prob.) be innocent. Besides, one may distinguish *Nestorius* the man with his private meaning, and *Nestorius* the writer and preacher of false doctrine, in which last sense none but a *Nestorian* could refuse to anath. *Nestorius.*

N. 28. Note *Quæfuet* argues that this passage is forged; (1.) bec. not in other MSS. than *Rusticus's*; (2.) *Justinian* emp. says the C. of *Chalc.* condemned *Domnus* aft. his death; (3.) *Leo* and edicts speak of him as dead, one who was

was bp. Ec. (4.) if alive, he upon his recantation had been re-instated as well as the other bps. (5.) it is easier to justify the proceedings of *Leo* and *C. Chalc.* if he was dead than if alive; (6.) the stile is full of solecisms, and calls the bp. of *Rome* plain pope without any title of honour. To this I answer with *Baluzius*, that it is evident, many genuine transactions, not relating to the faith or discipline of the whole church, are in some copies and not in others; that *Rusticus* a writer of the 6th age, who was neither ignorant nor insincere, cited this passage from a very ancient MS. of *Julian's*: to 2. *Justinian* was mistaken, since no acts true or counterfeit of *C. Chalc.* ment. *Domnus's* condemnation dead or alive: to 3. they do not speak of him as dead, but as no longer bp. to 4. he might have been re-instated if he had not preferred his retirement to his episcopal see, which answers the 5th. to 6. solecisms are not uncommon in undoubted translations, and the plain name of pope is found in the gr. acts of the *C. of Chalc.* gathered the letter was blameable, bec. it taxed *S. Cyril* with holding only one nature, but yet fr. thence *Ibas's* personal orthodoxy may be inferred, bec. he owned that aft. *Cyril* and *John of Antioch's* union, the schism was ended; and he embraced *Cyril's* communion.

IV. 20. Some reckon this the 11th session, naming the 7, 8 and 9 actions in sess. 7. the 7, 8, 9 session.

N. 30 to 37. Act. *C. Chalc.* a p. 684 ad 836. *Evagrius* 2. c. 2, 3, 4, ult. differs in some little matters

matters fr. what is here put down out of what is esteemed the best collection of the C. of *Chalc.* acts. *Baluz.* in pref. coll. conc. In *Evag.* sess. 1. is the same with ours: the 2d has *Dioscorus's* condemnation: the 3d the reading of the letters of SS. *Cyrl, Leo, &c.* This difference is to be accounted for by different copies: the bps. had their respective notaries, who generally were very exact in articles of faith and all that belonged to the whole church, but as to private matters if not concerning their own dioceses, they abridged them, and were careless in the order, dates, &c.

N. 37. *Leo* ep. 77. *Eusebius* post ep. 77. *Ennod.* epigr. 84.

Notes for the year 452.

N. 1, 2. *Leo* ep. 77. conf. *Hercul.* copy ep. 82. *Opposed* 80.

N. 3 to 7. Act. C. *Chalc.* par. 3, c. 3. ad 16. — 1, 3. cod. defum. *Trin. Liberat.* c. 14, 15. *Evag.* 2, c. 5. v. *Euthym.* *Leo* ep. 97. *Damasc.* heres. *Niceph.* 15, c. 9. *Cotel.* mon. gr. t. 1. p. 415. *Severian Martian* emp. ep. 88. in C. *Chalc.* c. 9. *Atbanasius* mart. R. 5 jul.

N. 7. v. *Euthym.* 20 jan. *Gerassimus* d. *Zeno* 11. conf. i. e. y. 475.

N. 8. *Cotel.* mon. gr. p. 416. & seq.

N. 9. ep. 88. C. *Chalc.* c. 9. *Valentinian* novel. *Val.* tit. 12. *Attila Prosp.* chr. *Cassiod.* *For-*
nand. miscel. l. 15. *Venice* fr. historical traditi-
on supposed to be in *Priscus* a famous writer of
this time, whose works are now lost. *Leo* to

go *Cassiod.* chr. monum. ant. eccl. *Some ap. Baron.* 452. n. 58.

N. 10, 11. *Leo* ferm. 81. in july on the octave of SS. *Peter* and *Paul.* *Frejusep.* 83.

Notes for the year 453.

N. 1. *Leo* ep. 84, 85, 86. *nuncio C. Chalc.* par. 3. c. 9. *Pulcheria* c. 13, 14. v. *Euthym.*

N. 2, 3, 4. *Leo* ep. 87. 12 kal. *apr.* *Opil.* conf. *Eudocia* ep. 96. 7 kal. *jul.* Another letter ep. 97. *Maximus* ep. 92. *Theodoret* ep. 93. two other ep. 94, 95. The ep. 95, in some edit. is directed to *Eudocia*, but the manner of writing and the MSS. prove it writ to *Julian.*

N. 5: post ep. *Leo* 103. Had lately *Leo* ep. 100. ad *Jul.* *Angers*, &c. t. 4. conc. see not. *Sirm.* ib. *C. Andeg.* c. 1, 7, 8. *Jerusalem C. Chalc.* par. 3. c. 20. *Niceph.* 15. c. 6, 9.

N. 6. the time marked in chr. pasch. *Marc.* mart. R. 10 sept. her character fr. the same pasch. chr. act. *C. Ephes.* & *Chalc.* & *Leo* ep. *Soz.* 9. c. 1. picture *Theod.* lec. 1. 1.

Notes for the year 454.

N. 1. *Spener* geneal. his. *Alford*, *Cressy.*

N. 2, 3. *Procop.* bel. vand. 1. *Marc.* chr. own bands miscel. 1. 15. *Cassiod.* chr. ugly story *Marc.* chr. who names her *Hildico*: misc. determines it to suffocation, and names her *Indiſto.*

N. 4. *Eugyppius* abbot disciple of S. *Severin* who writ his life in 511, begins it at *Attila's* death. *Boll.* & *Sur.* 8 jan.

N. 5.

254 *The Annals of the Church.*

N. 5. *Leo* ep. 100. *Easter* ep. 95, 100, 102, 105, 108, 109. *Prosper* . . . *Victorius* Gen. v. i. c. 83, 88. *Vict.* ap. *Bucher*.

N. 6. *Leo* ep. 103, 101. & post ep. 105. — ep. 106.

N. 7. ep. 107. the 25th or ep. 135. some edit. have 7: others 17 kal. may. *Diocorus* ep. 111. *Juvenal* ep. 110. *Theodosius* ep. 113. C. *Chalc.* par. 3. c. 8.

Notes for the year 455, &c.

N. 1, 2, 3. chr. *Prosp.* *Idac*, *Marc.* *Cassiod.* *Vict.* *Evag.* 2. c. 7. *Procop.* 1. bel. vand. c. 4, 5. *Avitus* *Sidon.* paneg. *Aviti* & 2. ep. 13. One night *Procop.* sup. entered Rome *ibid.* miscel. l. 15.

N. 4 to 8. *Vit.* 1. c. 8. mart. R. 22 mart. *Eudocia's* v. *Euthym.* *Avitus* *Sidon.* pan. *Aviti.* *Mortimer* *Alf.* *Cressy.* *Malmf.* reg. 1. c. 1.

N. 8 to 13. *Vit.* pers. vand.

N. 13. *ibid.* *Procop.* 1. bel. vand. c. 5. *Avitus* *Greg.* *Tur.* 2. h. fr. c. 11. and this y. *Cassiod.* chr. *Isid.* chr. goth.

Notes for the year 457.

N. 1. *Theod.* lec. 1. i. chr. pasch. & *Marc.* *Niceph.* 15. c. 25.

N. 2. C. *Chalc.* p. 3. c. 22, 23. *Theod.* lec. 1. i. *Niceph.* 15. c. 16. *Evag.* 2. c. 8. *Thursday* *Liberat.* c. 15. *Vict.* chr.

N. 3, 4, *Vict.* chr. *Anatolius* ap. *Leo* ep. 118. the 9th ep. 115. *Basil* ep. 118. meantime. C. *Chalc.* c. 22. *Elurus* *Leo* ep. 125:

N. 5.

N. 5. t. 4. conc. p. 890. *Baluz.* nov. coll. p. 1422. brev. c. 15. *the 1st Leo* ep. 125. *the 14th* ep. 124. *Stylites* ep. ad *Bassi.* anti. & *Leo* imp.

N. 6 to 13. *Theod.* philot. a. c. 21. ad 28. To which may be added fr. *Evag.* i. c. 13. *Theod.* lec. l. 2. that upon the monks sending to him, he was immediately coming down fr. his pillar, when they upon this proof of his compliance hindered him.

N. 13. *Phot.* cod. 31, 36, 56, 205, 273, 284. *Theod.* & *Leo* var. epif. *Gennad.* v. i. *Evag.* i. *Chronology* l. i. c. 14. he places *Arius's* death at the time of the C. of *Nice* c. 21. *Eusebius's* election aft. *Eulalius's* death: l. 4. c. 5. and *S. Ambrose's* ordination in begin. of *Valentinian*, &c.

N. 14. he brought his chr. down to 455, and *Victricius* in his cycle of this y. speaks of him as dead. *some Prosper*; there were many coteremporary bps of the name, viz. of *Rbegio*, of *Orleans*, of *Riez*, and this last some confound with our *Prosper* of *Aquitain*. • But (1.) *Prosper Aquit.* was no bp. nor priest, but a lay-man; and th. neither takes, nor had any other title given him by *Victor Aquit.* *Gelas.* I. *Gennad.* (who in that point is very exact) or any of the ancients: (2.) had he been bp, it could not be of *Riez*, bec. *Maximus* was bp. there in 452, and was immediately succeeded by *Fauftus* fr. *Sidon.* ad *Fau.* & monum. eccl. rhegiens. *Divided Sirmond.* published it at *Paris* in 1619. *Du Pin* says it is a b. of little consequence, and unworthy of this father; but does not tell us why. *poem* in many MSS, it is named *Prosper's*, in others

others *Paulinus's*. He, &c. proved already in their due places. *Location* this b. in very ancient MSS. bears *S. Prosper's* name, and among others those of the abbeys of *Park* near *Louvain*, and of *Boneff* near *Namur*, and of 3 ancient *vatican* ones, and as such were cited by *Hincmar* rhem. in his b. of *prædest.* and by others generally. *Phot. cod.* 54. says *Prosper* writ some b. cont. *Pelag.* under *Leo I.* who by *Septimius's* advice suppressed them, which can belong to no other work than this. — *Ob.* 1. Some MSS. bear *S. Ambrose's* name; few have *Prosp. Aquit.* why then this *Prosp.* rather than the others? 2. This author says it is his 1st work; but *Prosp. Aqu.* had long since writ. 3. This admits a general grace which *Prosp. Aqu.* denies. 4. The stile is different fr. *Prosper's* as *Latius*, *Erasmus*, *Vossius*, *Grotius*, eminent critics say. *Ans.* Few MSS. and they not so ancient have *S. Ambrose's* name; but it cannot belong to him, since it mentions the *Pelagians* and *S. Austin's* disputes, which were aft. *Ambrose's* death: some MSS. have *Prosp. Aqu.* none *Prosp.* with any other addition: as for the bp. of *Orleans*, he did not think himself able to write a plain life as he declares in ep. ad *Sidon.* much less such a work as this: *Prosp.* bp. of *Riez* was a member of the C. of *Vaison* in 529, and th. prob. too young to have penned such an elaborate work writ long bef. and cited by *Gelas. I.* he of *Rhegio* seems the auth. of the predictions, which have quite another stile than this work. — to 2. he personates here another writer, under which denomination it was his first. to 3. *Prosp.* in his
of

of ungrateful, and here holds the same, but expresses himself in a milder way: there he denies a general grace, *i.e.* efficacious or immediately sufficient at all times; here he holds the general grace of providence, and a general sufficient grace, sometimes immediately, and always at least remotely. to 4. the pretence of stile is mere guess-work; *Lätius* and *Vossius* fr. the stile judge it penned by that *Hilary* who writ to *S. Austin*; and *Erasmus* fr. the stile concludes it to be *Eucherius's*. *Du Pin* thinks *Hilary's* stile does not at all resemble it, and *Eucherius's* very little; *Quésnel* fr. the stile thinks it *S. Leo's*, *Antelmi* fr. the same stile that it is *S. Prosper's*. — It has some affinity with both their stiles; it has more of *Prosper's* turns and expression than of *Leo's*, but seems more florid, set out with smoother cadences and more frequent antitheses than *Prosper's* other works; and indeed of this last it has more than generally even *Leo's* has. It is prob. that *Prosper* improved his stile by being *Leo's* secretary, copied after him the round measured periods, &c. but so as to keep often his ancient way of expressing in the main, which has much more of his than of *S. Leo's*. Had *S. Leo* writ this work, methinks *Gelasius*, who was pope 31 y. aft. him, would not have praised it without a name, saying, as a certain doctor of the church, *magister ecclesiæ*, taught, but as my predecessor *Leo* taught: nor would *S. Leo*, who employed *Cassian* in the name of the church to write against *Nestorius*, have called *Cassian's* and his party's writings calumnious brawlings, *calumniosa certamina*, &c. as the

258 *The Annals of the Church.*

author of this work does. *Chronicle Gennad.* v. i. *Victorius, Cassiod. Isid. bisp.* there are two chr. of his, one published by *Pitboeus* which is interpolated, another by *Labbé*, which is genuine. — Of the writings under his name not his are 1. *of providence*: it establishes opinions directly opposite to *S. Prosper's*, viz. that the will fore-runs grace, and that grace is equally distributed to all: 2. *of a contemplative life*, 3 b. which were writ by *Julian Pomerius*, and as such cited by *Gennad.* and *Isid.* v. i. by the MSS. of *Trappe*, of *Beauvais*, and of the bp. of *Tolouse*, by the coll. can. cod. *Andeg.* c. 7. l. 2. in cod. *Salvat. Vicec.* ap. *Sirmond.* in not. ad t. 2. conc. *gallic.* This *Pomerius* was a native of *Africa* and priest of *Gaul*: in b. 1. he describes the saints of heaven in full contemplation of the Godhead; exhorts the bps to a contemplative life; and draws the character of a good, and of a wicked bp. in b. 2. he shews how we must reprove and bear with sinners; and shews that bps and priests are only stewards of the church-revenues: in b. 3. he treats of virtues and vices in general. His notions are neat, his descriptions natural, his stile inelegant and much inferior to *S. Prosper's*. *Pomerius's* works lost are a dialogue of the soul's nature, in 8 b. to *Principius of the contempt of worldly things: of the institution of virgins: of virtues and vices.* — 3. the predictions and promises of *Xt*, shewing which are fulfilled, and which are yet to come, were writ, as *Cassiod.* div. lec. tells us, by *Prosper*: but not by him of *Aquitain*; for the author of these was an *African*, who was present at the facts

Notes upon the Fifth Age. 259

facts ment. vol. 3. p. 282. as he declares par. 3. promif. 38, and likewise at *Carthage* in 434. par. 4. c. 6. whereas *Prosp.* was then in *Gaul* writing against the *Semi-pelagians*, and prob. never was at *Carthage*, for writing to *S. Austin* he says: *ignotus quidem tibi facie* — his stile too is very different from *Prosper's* of *Aqu.* Perhaps this author might be *Prosper* bp. of *Rbegia*, to which he was advanced aft. his banishment fr. *Africa* for his religion.

N. 15. *Mart. ang.* 3 *jul.* *Gild. excid. brit.* *Bed.* 1. c. 15.

N. 16. *Sidon. paneg. Major. Procop.* 1. bel. vand. *Cassiod. Jornand.*

Notes for the year 458, &c.

N. 1. *Sidon.* 9. ep. 13. *enacted novel. tit. 8.* — 1. de rom. pont.

N. 2. *Leo* ep. 192. *Nicetas* in some MSS. is *Niceas*. *Neonas* ep. 135. in most copies it is in consulat. *Martiani*, i.e. y. 451 But (1.) *Leo's* epistles of 451, are all dat. *Mart. & Adelpb. cons.* and whenever he ment. but one, it is the western not eastern consul; (2.) this epist. is an account of captives made by *Barbarians* and lately returned to their country *Ravenna*; now in 451 there had been no invasion in *Italy*; *Attila's* having been in 452. Tf. it is prob. that instead of *Martian* it should be *Majorian*, for if the o in *Mai rian*, be left out it is not unlike *Mar cian* or *Mar tian*.

N. 3. *Leo* ep. 132. the 17th ep. 133. Some edit. have it not, but it is cited by *Vigilius* and
S 2 *Pelag.*

260 *The Annals of the Church.*

Pelag. II. popes, and by *Prudent. Trecens.* episc. cont. *Joan. Scot.* *Had writ* ep. 124, 126, 128.

N. 4. *Marc. chr.* 458. *C. Chalc.* p. 25. *Baluz.* ep. encycl. 125, in whose pref. are preserved *Simeon* and *Baradat's* letters, ment. by *Evag.* 2. c. 10.

N. 5. *Evag.* 2. c. 12. *Marcel.* chr. in 2d of *Leo*, sept. 14. *Niceph.* chronog. *Isaac Marc.* chr. *Basil Phot.* cod. 168. *Evag.* 2. c. 4. *C. Chalc.* act. 5, 6. *Juvenal v. Euthym.* & v. *Cyr. Anatolius* *Niceph.* chr. *Theod.* lec. 1. v. *Marc.* *Boll.* 10 jan.

N. 6. *Leo* ep. 138. a fragment of this C. is in t. 1. bibl. sanc. & *Baron.* 459. n. 3. where are only the names of four subscribers; but *Baluz.* has published it with 82 subscribers names. *Some add* v. *Marc.* *Boll.* 10 jan.

N. 7, 8. *Leo* ep. 136. dat. *March* 6. 459. *Gangra* brev. 15, 16. *Emperor Leo* ep. 137 ad 142.

N. 9. v. *Euthym.* *Evag.* 1. c. 21. *Niceph.* 14. c. 50. *Phot.* cod. 171, 183. *Pelagius Zonar.* & *Cedr.* attribute it to him: a *lat.* work of the same nature, ascribed to *Proba Falconia*, *Auicius Probus's* wife, is in bibl. patr. t. 5. *S. Jerom* ep. ad *Paulin.* says he had seen such like centons of *Homer*, but does not express his liking of them.

Notes for the year 461, &c.

N. 1. v. *Sim.* per. *Ant.* *Evag.* 1. c. 13.

N. 2. *Marc.* chr. puts his death in 460, but his letters of *Aug.* that y. prove him then alive,
and

Notes upon the Fifth Age. 261

and tf. since he d. *apr.* 11. as it is generally agreed it must not bef. 461. — the rest already.

N. 3. *Idac. & Marc. chr. Cassiod. Jornand. Procop.* 1. bel. vand. he d. *aug.* 7.

N. 4, 5, 6. *Galfr. monm. Cambd.* Short view.

N. 7, 8. *the pope Hil.* ep. 8. *Severo cons.* 3 dec. *Wfex.* 15. m. N. of *Nismes.* to *Leontius* ep. 9. *octob.* 10. 463. *answer* ep. 11.

N. 9, 10. ep. 1. *Tarrag.* t. 4. conc. p. 1053. *Hil.* ep. 2. dat. 17 nov. *Basilisco & Hermen.* *coff.* i. e. 365, & ep. 3. dat. 30 decemb. *Orders Leon-*
tius ep. 4.

N. 11 to 14. *Marc. chr.* 465. chr. pasch. *E-*
vag. 2. c. 13. & v. *Marc.* 10 jan. & v. *Dan.* 11
decemb. ap. *Sur.*

N. 14. *Cassiod. Marcel. chr.* *Severus* has a
law of this y. 7 kal. *octob.* l. 6 *de his qui confu-*
giunt ad ecclesiam. *Maximus Gennad.* v. i. *Ho-*
nor. *Augustod.* 2. c. 40. mart. *R.* jun. 25.

N. 15. *Bed.* 1. c. 15. mentions the facts with-
out the persons names. *Galfr. monm. Alford,*
&c.

Notes for the year 467, &c.

N. 1. *Sidon.* paneg. *Anth. Evag.* 2. c. 18.
Niceph. 15. c. 11. *Cassiod. & Marc. chr.* plague
Gelas. I. ep. ad *Andronic.* ep. 13. t. 4. conc. p.
1208. *built* lib. pontif.

N. 2. *Procop.* 1. bel. vand. 6. *Niceph.* 15. c.
27. *Marc. chr.* v. *Mar.* 29 dec. *Sundays* l. ult.
C. de feriis. *Umony* l. 31. the first law is id. *de-*
cemb. the 2d 8. id. *majas.*

N. 3. *Niceph.* 15. c. 27. *Marc. chr.* *Evag.*
2. c. 15. who says *Priscus Rhetor* had related it

all at length. *Zeno* *Marcel.* chr. 471. *Cassiod.*
Leo IV. & *Prob.* coff.

N. 4. v. *Marc.* ap. *Sur.* 29 decem. *Studius*
Niceph. 15. c. 23. *Suid.* *Peter Theod.* lec. 1. 1.
Niceph. 15. c. 28. *Gennadius* brevic. t. 4. conc.
 p. 1082.

N. 5. d. this y. *Niceph.* chr. *Cyril's Facund.*
 2. c. 4. *Devil Theod.* lec. 1. *Niceph.* 15. c. 23.
Charisius prat. spir. c. 145. *Theod.* lec. *Niceph.*
Cedr. *sermons* *Gennad.* (*Massil.*) v. i. mart. gr.
 25 aug. *Bennadius* or *Gennadius* indices episc.
Rhem. *Sigeb.* chr. *Hincm.* v. *Rhemig.*

N. 6. *Marcel.* chr. 8. id. novem. *Procop.* bel.
 goth. *Epiphanius Ennod.* *Ticin.* *Sur.* 22 jan.

N. 7. *Cassiod.* *Marc.* chr. &c.

N. 8. v. *Sidon.* per *Sirmond.* extracted from
 epist. *Sidon.* fr. *Gennad.* v. i. *Ruricius* in ep. 38.
Avit. vien. *Greg. Tur.* 2. c. 22, &c.

Notes for the year 473, &c.

N. 1. v. *Euthym.*

N. 2, 3. *Marc.* & pasch. chr. *Evag.* 2. c. 17.
Theod. lec. p. 555. *buildings* *Procop.* ædif. *Ni-*
ceph. 15. 25. garment c. 24. *Metaph.* 15 aug.
 plunged *Evag.* 3. c. 1. *Nepos* *Cassiod.* chr. *Jor-*
nand. 1. get. *Cotemporary* *Sidon.* 3. ep. 3.

N. 4. *Sidon.* 5. ep. 16. & l. 8. ep. 3. l. 7. ep. 6.
Ennod. *ticin.* in cod. vatic. ap. *Baron.* 474. n. 15.

N. 5, 6. *Greg. Tur.* 2. hif. c. 22, 24, 34. *Si-*
don. 6. ep. 12. l. 7. ep. 1. *Patient* mart. R. 11
 sept. *Sigebert.* chr. S. *Avit.* ho. de rog.

N. 7. ut sup. *Sidon.* 5. ep. 14 & 6. ep. 1. *pri-*
mus invenit, instituit, invexit: bef. says he, they
 were *vagæ, tepentes, infrequentesque, atque, ut*
ita dicam, oscitabundæ supplicationes, quæ sæpe
inter-

interpellantium prandiorum obice bebetabantur. When *Sigeb.* chr. is said to have placed it in 468, it was at least bef. the delivering up of *Auvergne* fr. *Sidon.* sup. & 7. ep. 1. *Julian Greg. Tur.* de mirac. l. 2.

N. 8, 9. *Gennad.* v. i. *Sidon.* 4. ep. 3. & l. 5. ep. 2. who with the ancient scholiast ascribe pange to him; as does also *Sirmond* in cod. MS. *Gennad.* What *Sidon.* says of *Mamertus's* reasons, must be understood of those which attacked, whereby he with much subtilty shews, that the divine nature being essentially impassible, could not suffer, even in *Fauftus's* compassionate sense; and that the idea of a thinking substance being independent of bulk or shape, must be incorporeal; but his reasons when on the defensive seem very weak, as when he says the soul is always thinking, and that thought is not distinct from, but is the very soul itself; now the first is confuted by every drowsy nod, and the second by inferring, that every man must have in him a continual succession of souls, since he has this succession of various and contrary thoughts. Note *Lucidus*, says *Sirmond*, held the predestinarian error, which *Prosper Tyro* in chr. t. 4. p. 434. tells us, took its rise from *Austin's* works misunderstood. And of this heresy *Arnobius jun.* *Predestinatus* and *Gennadius* speak. Now that *Lucidus* was one of these may be gathered fr. *Fauftus's* letter to him, fr. *Lucidus's* recantation in the C. of *Arles*, and fr. *Fauftus* in his pref. to his b. of *free-will and grace*, wherein he writes to the fathers of the C. of *Arles* to acquaint them he had acc. to the commission they had given him put down in order the acts of

the C. where *Lucidus's* predest. propositions and his recantation are at large. Others say *Lucidus* was no predest. (1.) bec. C. *Araus.* II. in 529. can. 25. says: if any hold men predestinated to death let them be anathem. which if would be strange in case a famous predest. should have been condemned in a C. 54 y. before. (2.) S. *Prudentius* Bp. of *Troyes* in lib. adv. *Joan. Erig.* and *Florus* in the name of the church of *Lyons* against the same *Erig.* c. 4. deny there ever was such an heresy. And indeed the witnesses for it are insufficient; (1.) *Prosper Tyro* is of no credit, he makes S. *Austin* himself a predest. and confidently says: this heresy took its rise from *Austin's* books without the *misunderstood* added by *Sigebert*. *Predestinatus* and *Arnob. jun.* are both *Pelagians*, and deny original sin. *Gennadius* was a *Semi-pelagian*, tho' a learned man. *Faustus* was the *Semi-pelag.* head. His books were condemned by *Gelas. I.* were confuted by S. *Fulgentius* (in 7 books approved by the C. of *Sardinia*) and by *Cesarius* Bp. of *Arles* (in a book approved by *Felix IV.* and C. *Araus.* II.) were rejected by pope *Hormisdas*, and anathematized by *Petrus Diac.* and yet upon his single authority the truth of this whole story depends. They add that if this story should be true, it would make appear that the fathers of this C. were at least *Semi-pelagians*, since they approved *Faustus's* books, obliged *Lucidus* to condemn a true proposition, and in the recantation to say: I condemn the doctrine that says: *From Adam to J. C. none among the heathens were saved by the first grace,*

grace, i. e. the law of nature (hoping) in the coming of J. C. which condemnation is not only *semi* but quite *Pelagian*. In this difference of sentiments mine is (1.) that *Fauftus's* account is true: he was a cath. bp. (*Semi-pelagianism* being not yet condemned) and had the character of address given him by his very enemies, and th. could not be so mad as to lay the scene of his supposed imposture not in a distant country, but in his own neighbourhood, and the very place where the bps resided, whose names he had abused to the intent of forgery: and if we could suppose he was so mad, we cannot suppose the thirty Bps so stupid as to let such an ill-concerted fiction pass undiscovered. (2.) *Lucidus's* prop. were not only harsh, but also false in rigour of expression, tho' prob. his meaning was better than his words; and the same may very likely be applied to the C. in the 7th prop. — e. c. *Lucidus's* 1. prop. human labour is not to be joined to grace, is false, bec. hum. labour ought to co-operate with grace received, &c. but his meaning might be, it is not joined to grace in order to dispose to the first grace: his 2. since the first man's fall the free-will of man is entirely extinct, is heretical; but he might mean, that it was extinct in order to supernatural actions, unless again assisted by grace lost by our forefather's fall — and in this sense the disciples of *S. Austin* might perhaps use this prop. especially if we may believe the author of the *Vincentian* objections. On the other side the C. when it makes *Lucid.* own that some of the heathens were saved by the first grace, i. e. by the

the law of nature, they seem to mean no more than that some in the law of nature were saved by grace, the law of nature there not being taken exclusively of that. (3.) Whatever *Lucid.* private meaning might be, he was obliged to condemn propositions which were false in themselves: and th. whether he was something of a predestinarian, or only a coarse expresser of *S. Austin's* doctrine, being an obscure person that had no followers, the *C. Araus. II. S. Prud.* and *Fibrus* might justly use the just-mentioned passages, which no way hinder the reality of this *C.* and the facts related by *Faufus*.

N. 10. Briton Avit. ep. 4. ortu Britannus, habitatione Rienfis Sid. 9. ep. 9. Britannistuis. Usher, and many others think he was an english briton; *Sirmond* that he was a gallic one; *Facundus* calls him *Faufus Gallus*, but whether fr. birth or habitation is uncertain. *Succeed-ed Sidon. carm. euch. ad Fau. Paulinus bib. pat. t. 8. Bondebaud Avit, ep. 4.*

N. 11. Cassiod. Marc. chr. Jornandes Evag. 2. c. 16. Basiliscus 3. c. 3. Theod. lec. l. 1. Phot. cod. 79. Marc. & pasch. chr. Elurus Simplic. ep. 4. t. 4.

Notes for the year 476, &c.

N. 1, 2. Simpl. epif. 4, 5. coff. Basilisco & Armato 4 id. jan. Marc. chr. reverse Evag. 3. c. 4, 7. Theod. lec. l. p. Offended Theoph. chr. p. 104. Deputedv, Dan. ap, Sur. 11 decem. Theod. lec. 1.

N. 3.

Notes upon the Fifth Age. 267

N. 3. *Evag.* 3. c. 6, 5. *Alexandria Theop.* chr. p. 104. *Antioch Theod.* lec. p. 556. *Jerusalem Cyril v. Euthym.* 20 jan.

N. 4. *Cassad. & Marc.* chr. *Jernand.* p. 477. *Severin Bol.* v. 8 jan.

N. 5. *Evag.* 3. c. 6, 7. *Theod.* lec. 1. *Procop.* 1. bel. vand. *Vicf.* chr. pasc. 478. *Genferic* this at large in *Vit.* 1. perf. vand. *Procop.* says he r. 39 y. i. e. incomplete ones fr. the taking of *Carthage* in 439. *Vicf.* says he r. 37. i. e. fr. settling his empire in 440, aft. taking *Carthage*.

N. 6. *Evag.* 3. c. 5, 6, 8, 9. ep. *Afiat.* ad *Acac.* ap. *Baron.* 477. n. 12. to the pope *Simp.* ep. 8. ad *Zen.* t. 4. conc. ment. *Zeno's* letter to him, now lost, in these words: *ego quidem literis, quas vestra clementia destinavit, &c.* at first v. *Dan.* c. 49. built . . annul *Evag.* cod. 8. de sacr. eccl. l. 1. pope's advice ep. ult.

N. 7. *Theoph.* p. 107. ep. *Acac.* post 10. ep. *Simpl.* t. 1. ep. dec. *Elurus* brevic. c. 16. *Genad.* v. i. *Bongus* *Evag.* 3. c. 11. *Anastafius* v. *Euthym.*

N. 8, 9. brevic. c. 16, 17. *Evag.* 3. c. 11, 12. named *Dioscorus* *Simpl.* ep. 9, 11, 10. *Stephen* *Evag.* c. 10. *R. mart.* 25 apr. these letters *Simpl.* ep. 14, 15. *Escape* *Theoph.* p. 107.

N. 10. v. *Lup.* 29 jul. ap. *Sur.* v. *Germ.* 31 jul. *Greg. Turon.* 9. c. 67. *Bed.* 1. c. 17. *Sidan.* 6. ep. 6 & 9.

Notes for the year 480, &c.

N. 1, 2, 3. *Greg. Tur.* v. pat. c. 2. *Bol.* v. *Rom.* 28 feb. & *Lupic.* 21 apr.

N. 4 to 8. *Vit.* perf. vand. l. 2. *Ruin.* his. p. 2. the 24 y. were only begun fr. 455. n. 2, 3.

— P.

268 *The Annals of the Church.*

— p. 455. l. 27. for *necessities* read *necessaries*.

N. 8. *Boll. & mart. R.* 8 jan.

N. 9. *Evag.* 3. c. 10, 12. *Eustathius Theod.* dec. l. 2. *Vic. chr.* 491. *regretted* brevic. c. 16, 17. *to the pope* *Simpl. ep.* 17.

N. 10, 11. *Simpl. ep.* 17, 18. *Henoticon Evag.* 3. c. 13, 14, 16. brevic. c. 18 & 7. *Leont. sect. ac.* 5. *Niceph.* 16. c. 6.

Notes for the year 483.

N. 1. *Simpl. ep.* 1. without date. *the 31st ep.* 2. *prid. kal. jun.* *Baron.* reads it 10 *kal. jun. i. e.* *may 23.* *Fleury* dates it *may 30.* and *Du Pin* *june 29.* *in 475 ep.* 3. *post conf. Leo.* *four parts Anast. de R. pont.*

N. 2, 3. *Anast. ut sup.* *Disenus Theophan.* in 12 *Zenon. Evag.* 3. c. 18, 19, 20. *Emperor & Acacius Felix ep.* 1 & 2. in *decr. Vic. Tun. chr. Evag.* c. 16, 17. brevic. c. 18. — p. 468 l. 30 for *lost r. loss.*

N. 4. *Vit. perf. vand.*

Notes for the year 484.

N. 1 to 13. *Vit. perf. vand.* and besides for n. 7. *Cneas bibl. pat. gr. lat. t. 2. p. 415. Marc. chr. Justinian l. 1. cod. de off. P. P. Afric. Procop. bel. vand. c. 8. Greg. 2. dial. c. 32. — p. 486. Huneric* he d. thus having r. 7 y. 10 m. *Vit. ibid.*

N. 13, 14. *Evag.* 3. c. 20. brevic. c. 18. *Felix ep.* 6. *ad Acac.*

N. 15. *Felix ep.* 10. brevic. c. 18. *Theophanes, Niceph.* 16. c. 17.

Notes

1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1

100

THE

N. 2. *Gennad.* v. i. says he f. under *Leo* and *Zeno*: th. prob. did not live to next y. when *Anastafius* r. He was alive in 484. fr. his ep. to *Orentius* 9. ep. 12. He is said to have d. at 52, or as others at 66 y. old on *aug.* 23. *Gelasius Marc.* chr. coll. *Fau.* & *Long.* *Cedr.* compend:

N. 3. *Cassiod.* & *Marc.* chr. *Olyb.* conf. and some edit. 8. id. *apr.* *Evag.* 3. c. 29. Put up *Cedr.* comp. *Zonar.* 3. ann. *Mriadne* *Evag.* c. 29. *Theod.* lec. 1. 2. *Cedr.* describes this *chrysar-gyron*, which was a tax paid by whores, servants, freed-men, &c. for their cattle, and six *oboli* for every dog. *Congratulatory* *Gelas.* ep. 4. ad *Fauft.* the 25th *Vic. Tun.* chr. 5 kal. *martii* *Anast.* & *Ruf.* coll. *Mart. R.* 25 febr. *Anastaf.* bibl.

N. 4. *Gelas.* ep. 1. ad *Euph.* dated *Anast.* & *Ruf.* coll. *African* *Anast.* of *Valerius*: but *Gelas.* ep. 10. says he himself is a *Roman.* *Respectful* *Gelas.* com. ad *Fauft.* *Euphemius* fr. *Gelas.* ep. 1.

N. 5, 6. *Gelas.* ep. 2. *Theodoric* *Jornand.* r. goth. *Procop.* 1. goth. c. 1. Now *Cassiod.* chr. *Albino* conf. i. e. 493. these ambassadors *Gelas.* ep. 4. ad *Fauft.*

N. 7. *Gelas.* ep. 3. *Honorius* ep. 5. Returned ep. 6.

N. 8. *Seneca* ep. 7. dat. 7 kal. *novemb.* conf. *Albino.* *Apology* *Phot.* cod. 54. brevic. 18. *Gennadius* v. i. where he ment. his own works, gives the characters of *Honorius*, *Prosper*, &c. quite free his last b. of ecclesiastic doctrines attributes the

the begin. of salvation to free-will, and the end to the gift of God.

N. 9. *Sigebert* chr. 2. *Gelas. Cassiod. Var.* 2. ep. 38. mart. R. 8. *mai.* *Richard* mart. ang. 9 apr. *Reyna* mart. ang. 8. *octob.* *Capgrave, &c.*

N. 10. *Girald.* camb. *Alford, Cressy, Cambden* *Somersetshire, &c.*

N. 11. *Gild.* excid. brit. *Bed.* 1. c. 16. reckons ab. 44 y. fr. the Saxons invasion of 449, the y. aft. their coming into Britain.

N. 12. *Cyril* v. *Sabæ* 5 decemb. ap. *Sur. & Cotel.*

Notes for the year 494.

N. 1. *Gelas.* ep. 8.

N. 2, 3. ep. 11. — 3. non. aug. *Asterio & Presid.* coff. In this t. 4. conc. *Fleury* see not. *Baluz.* ad *Lup. Fer.* ep. 28. *Lucania* *Gelas.* ep. 9.

N. 4 to 7. *Ennod.* v. *Epiph.* ap. *Bol.* 21 jan. *Gelas.* ep. t. 4. conc. & t. 5. spicileg. *Dacherii.*

N. 7. *Ruinart* antiq. fr. *Greg. Tur. Prosp.* chr. *Aimon* gest. fr. 1. c. 13. *Hincmar.* v. *Remig.*

Notes for the year 495, &c.

N. 1. *Gelas.* ep. 13. He writ three ep. 14, 15. trac. 1. p. 1223. It ended t. 4. conc. 3. id. may, *Flav. Viat.* & *Æmil.* coff.

N. 2. *Marc.* chr. *Theod.* lec. 2. *Theophan.* in 5. *Anast.* Not by *Elias* v. *Sabæ* *Cotel.* monol. 3. *John* *Theopha.* in 6. *Anast.*

N. 3. tract. 21. t. 4. conc. p. 325.

N. 4. *Gennad.* v. i. Note they who affirm that this b. belongs to *Gelasius* bp. of Rome prove

prove it; (1.) bec. it is found in MSS. along with ep. *Gelas.* (2.) S. *Fulgentius* in resp. 2. ad *Ferrand* cites a passage fr. this b. under the name of pope *Gelasius*; (3.) *Gennad.* v. i. says he writ a b. of two natures against *Eutyches*; (4.) the stile of this b. resembles *Gelasius's*. They who are for the negative prove that tho' *Gelas.* I. writ a b. with that title, yet it could not be this; (1.) bec. the author of this was no *Latin* but a *Grecian*, which they gather first fr. his citations, for whereas he had premised that he would take his proofs fr. catholic authors, he brings down in abundance the words of the *greek* fathers, and the places whence they were taken (and among them three passages fr. *Euseb. Cesar.* whose works as not catholic *Gelasius* of *Rome* had proscribed) but none fr. *Cyprian*, *Jerom*, *Leo*, nor any *latin* author except *Damasus* and *Ambrose*; and then he does not cite S. *Ambrose's* own elegant expressions, as a *latin* author would, but some coarse barbarous ones to the same sense, which shew they were turned into *greek* by the author, and then by the translator into *latin*: again his *grecisms* with which this b. is thick-set discover the translation fr. *greek*. I shall only give one example of the many there fr. *Card. Perron* 2. euch. n. 25. viz. *passions knowing the nature* which, tho' word for word as in the *greek*, is a very improper translation, and which would have been turned by any one who understood both languages *passions manifesting the nature*; for the word *gnostikein* does not only signify to *know* but also to *manifest*. (2.) *Gelas. Rom.* b. was, say

say *Gennad.* v. i. & *Anast.* bibl. a large volume divided into 5 b. whereas this is a little diminutive writing that resembles a pamphlet more than a b. Now it being plain, that this is not *Gelafius* of *Rome*'s work, I must with *Baron.* ascribe it to *Gelafius* Bp. of *Cyzicus*, who in his præf. ad C. *Nic.* says that under *Basiliscus*'s usurpation he proved the *Eutychians* enemies to the *Nicene* faith: which perfectly agrees with this work. To 1. *Ob. Answ.* No wonder a b. with the same title and subject, writ by a Bp. of the same time and name, should in some MSS. be joined to his works, and be cited as such by *Fulgentius* and *John II.* tho' as to *John* he does not cite this work as of *Gelafius* of *Rome*, or of his predecessor, but barely of *Gelafius* bp. which agrees much better with him of *Cyzicus*. To 3. he writ a b. with the same title, but a large one, divided into 5 b. To 4. the only expression in which they agree is, that this author gives the properties of nature the name of substance, which *Gelaf.* of *Rome* also does, a thing not usual among *latin* writers, but very common among *greek* ones: in all other respects the stile is widely different fr. *Gelaf.* of *Rome*'s: for he writes with loftiness, perspicuity and harmony; but this b. is penned in an obscure, creeping and rugged stile. Decree ap. *Grat.* de consec. dif. 2. c. comperimus. *Gennad.* v. i. says he composed prayers and prefaces for the sacrifice; *sacramentary Thomassin* præf. cod. sacr. *Petav. Mabillon.* *manners* *Dion.* exig. in coll. decr. Mart. R. 21 novemb. *Severin Eugyp.* ap. *Bol.* 8 jan.

VOL. V.

T

N. 5.

274 *The Annals of the Church.*

N. 5. ep. 2. l. pontif. t. 4. conc. *Franks*
Ruinart. ann. fr. ad *Greg. Tur. Prosp.* chr. *Greg.*
Tur. 2. h. 2. c. 26, 28. epif. *Theod.* ad *Clodov.*
ap. Cassiod. 2. ep. 41. *Pith.* in 26. *Honorii.* Whe-
 ther they then settled on this side the *Rhine*, as
 is the more common opinion, or only made ex-
 cursions, as *P. Daniel* endeavours to prove,
 may be seen at large in the histories of *France*,
Clodoveus's conversion was in 496. fr. *Anasta-*
sius's ep. 2. ut sup.

N. 6. *Greg. Tur.* 2. c. 31. *Hincm.* v. *Remig.*
 13 jan. ap. *Sur. Medastus* 6 febr. ap. *Boll. Christ-*
mas's *Greg. Hinc.* sup. *Avitus* ep. 41. t. 4. conc.

N. 7. *Greg. Tur.* ut sup. & gl C. c. 79. *Si-*
don 8. ep. 14 & 9. ep. 7. In 471 *Sigeb.* chr.

N. 8. *Procop.* 1 bel. vand. c. 8. v. *Fulg.* ap.
Bol. 1 jan. *Britain.* *Bed.* 1. c. 26.

N. 9. *Anast.* ep. 1. t. 4. conc. *Anast. Aug.* II.
 conf. *Theod.* lec. 2. the libellus of the *Alexandri-*
an agents, ap. *Baron.* 497. n. 14. *Epiphanius*
Ennod. Ticin. v. *Epiph.* Mart. R. 21 jan. His
 deputation to *Theodoric* was in 496, and he d.
 the begin. of the (following) y. tf. the 30 y. he
 fate, which began in 466 must be understood
 complete.

Notes for the year 498, &c.

N. 1. *Lib.* pont. *Theod.* lec. 2. *Niceph.* 16.
 c. 36. *Paschasius Greg.* 4. dial. c. 40. *Theodo-*
ric bib. patr. parif. t. 8. p. 118.

N. 2. t. 4. conc. p. 1312. kal. mart. post
 conf. *Pauli.* Of 72 with the pope 73. *Anast.* bib.
Festus Ennod. Ticin. apol. pro *Symmacho.* *Cas-*
fiod.

fiord. Anast. Theodoric that matters Cassiod. chr. Patritio & Hypatio coff. Symmach. refused Cyr. v. Sabæ.

N. 3. to the end. These 3 last numbers, and S. Patrick's whole life is taken fr. *Elvodug. Bed. Joan. monach. Malmf. Colgan. Stanib. Cambd. Bale, Usher, &c.* but principally fr. *Joscelin* and S. Patrick's confession. These give us various accounts of his birth and the councils he held as to time and place, as also of the precise year of his death; of the country where he was interred, of his writings and many other points. But the plan of these annals will not allow a critical discussion of this matter drawn out at length, which requires besides others, the thorough examination of (1.) the situation of *Triburnia* or *Eiburnia*, of the preference of the different MSS. of *Elvodugus* a writer of the next age (for some of them say S. Patrick lived 132, others 112, and other some 111.) and of those of the *Glastenbury* monastery, and of *Usher*. All th. I have performed was fr. these authors to select what appeared best grounded upon mature examination.

The End of the Notes of the Fourth Volume.

ADVERTISEMENT.

FOR shortness sake in these notes several *english* words are contracted, viz. about, ab. according, acc. after, aft. apology, apol. or ap. almost, alm. beginning, begin. because, bec. bishop, Bp. book, b. blessed, B. *Constantinople*, C. P. Council, C. dies or day, d. flourished, f. from, fr. *greek*, gr. *hebrew*, heb. lived, l. *latin*, lat. mentioned or mentioning, ment. month, m. probable or probably, prob. proposition, prop. reason or reasons, reas. succeed or succeeded, f. therefore, tf. year, y.

The citations from *latin* authors are as usually; but the less plain ones are explicated here.

Amb. virg. 2. S. *Ambrose* in his 2d book concerning virgins: *exh. virg.* his exhortation to virginity: *serm. de basilic.* his sermon against *Auxentius* of not delivering up the churches of God: *ob. Valent.* his funeral oration on *Valentinian*: v. *Amb.* the life of S. *Ambrose* writ by his deacon S. *Paulinus*.

Aug. 5 *bap.* 25. S. *Augustine* in the fifth book of baptism, c. 25. 8 *conf.* 2. in the eighth book of his confessions and second chapter: 18 *civ.* 52. in the 18th b. and 52d chapter of the city of God. *lit. Petil.* a letter to the catholics against *Petilian.* d. chr. or doc. chr. 3. his third book of christian doctrine. *cur. mort.* 17. in his treatise of the care we ought to have for the dead, c. 17. *ut. tr.* of the usefulness of faith: 2 *retr.* 1. his 2d book of retractations, c. 1. *ep. fu.* or *ep. fun.* his treatise against the epistle of the
foun-

foundation of the *Manichees*. *b. 9.* ninth heresy. *Possi. v.* S. *Austin's* life writ by *Possidius*.

Atha. 1. cont. ari. *Athanasius's* letter to the *Egyptians*, being his first discourse against the *Arians*. *de Dio.* his letter treating of S. *Denis* of *Alexandria's* opinion with relation to the Trinity: *syn.* his treatise of synods: *sol.* his letter to the monks or solitary persons: *fug.* his apology for his flying away, or first apology: *orth.* his letter to all the orthodox bishops.

Bed. l. janc. c. 1. Venerable *Bede* of the holy land or holy places, *c. 1.* — *1. c. 6.* or *1. h. c. 6.* the first *b.* and *6. c.* of his church-history of *Britain*. *v. S. Patricii,* S. *Patrick's* life writ by him or by *Probus* a more ancient author:

Clem. Alex. exh. gent. *Clement* of *Alexandria's* exhortation to the *Gentiles*. *pedag. 2. c. 1.* his pedagogue *b. 2. c. 1.* *stro. 5. c. 1.* his *stromata* or *tapestries*, *b. 5. c. 1.* *quis div.* his thoughts concerning what rich man can be saved.

Cyp. ep. 33. ox. 38. S. *Cyprian's* 33d epistle in *Pamelius's*, and 38th in the *Oxford* edition.

Cat. colb. the catalogue of popes in different MSS. in Monsieur *Colbert's* library.

Chr. alex. Hier. Prosp. Marc. ori. The chronicons of *Alexandria*, of S. *Jerom*, of S. *Prosp*er, of *Marcellinus*, and the oriental chron.

Epiph. b. 51. *Epiphanius* in heresy 51. *anc.* a discourse of faith entitled *anchorage*. *mens.* a *b.* of weights and measures.

Euf. or Euseb. 2. b. 3. or 2. c. 3. *Eusebius's* 2d *b.* of church-history, third chapter. *prap. ev. 14. c. 1.* his 14th *b.* and 1. chap. of his evangelical preparation. *dem. ev.* his evangelical demonstration,

monstration. *v. Const.* 3. his life of the emperor *Constantine*, b. 3. *or. ad cæt.* *Constantine's* harangue to the assembly of saints in the council of *Nice*.

Fau. & Marc. *Faustinus* and *Marcellinus* two *Luciferian* deacons in their account of the *Arians* and *Macedonians*.

Gel. de auth. Pope *Gelasius's* decree concerning authentic and apocryphal books.

Naz. car. 2. *Gregory of Nazianzum* in his second poem. *or.* 4. his fourth oration.

Niss. cat. *Gregory of Nissa* in his catechetical discourse. *de quad.* his discourse of the 40 martyrs. *v. Macr.* *S. Macrina's* life. *v. Thau.* his b. of the life of *S. Gregory Thaumaturgus*. *v. Theod.* *S. Theodorus* martyr's life.

Greg. Tur. gl. C. *S. Gregory Bp. of Tours* his book of the glory of confessors. *gl. M.* of the glory of martyrs. *franc.* 10. *or b.* 10. the tenth book of the affairs of *France*. *v. Mart.* that part of his book of saints which relates the life and miracles of *S. Martin*.

Hier. v. i. *S. Jerom* in his book of ecclesiastical writers or illustrious men. *v. Paul.* the life of *Paul* the first hermit. *v. Hilari.* the life of *Hilarion*. *ad Pammach* or *ad Pam.* his apology to *Pammachius*. *ad Ctes.* his epistle to *Ctesiphon*.

Hil. frag. 2. *S. Hilary's* second b. of fragments, which is a collection of several pieces taken out of two books of *S. Hilary*: the pieces there cited are generally ancient, but his anathemas of *Liberius* are manifestly supposititious.

Jul. misop. *Julian* the apostate in his satire on the *Antiochians*, entitled *misopogon*. *bre-*

brevic. or Lib. brev. Liberatus a deacon of Carthage in his historical memorial or breviculum of the contests that arose about Nestorianism & Eutychianism.

Lact. per 17 Lactantius in the 17th ch. of his book entitled of the deaths of the persecutors. *inst. 3.* in the third b. of divine institutions.

Mart. R. or mart. rom. Roman martyrologe. laus. Palladius Bp. of Helenopolis, writ the history of the lives, actions, miracles and discourses of the holiest monks of Egypt, Palestine, &c. dedicated to one Lausus, whence it has its name of *historia lausiaca. dial. or. v. Chry. Palladius* (perhaps different from the former) in a dialogue that contains S. Chrysostom's life.

pan. Majo. pan. Avit. i. e. in the panegyric on the emperor Majorian, Avitus.

bis. miscel. or Paul. diac. Paul the deacon in his miscellaneous history.

bibl. pat. or bibl. PP. the library of the holy fathers collected together.

Prosp. ob. Vinc. S. Prosper in his answer to the Vincentian objections. *adv. coll.* against Cassian the collator. *ingr.* his poem of ungrateful persons.

Suet. Spar. Xiph. Lampr. Capit. and other writers of the emperors lives are put for Suetonius, Spartian, Xiphilin, Capitolinus: the place is seldom cited, because it is understood to be in the emperor's life there mentioned. When all or most of these biographers relate a fact, they are put thus *scrip. aug. i. e.* the writers of such persons lives as had the titles of emperor or Augustus.

Suid. *Suidas's* lexicon in the word there mentioned.

Sulp. 1. c. 2. *Severus Sulpitius* in the first book and second chapter of his sacred history. v. *Mart.* in his life of *S. Martin of Tours*: dial. in his dialogue betwixt *Gallus* and *Posthumian* of the virtues of the eastern monks.

Tert. cor. mil. *Tertullian* in his book of the soldier's crown. *ap.* apology for the Christian religion. *præsc.* his book of præscription.

Theod. 1. c. 5 or 1. b. 5. *Theodoret's* 1. b. of ecclesiastical history, fifth chapter. b. f. 4. in the fourth b. of heretic fables. *cur. affec.* 9. in the ninth discourse of curing the *Greeks* or *Gentiles* affections. *philot.* or *phil.* his book named *Philotheus* which contains the lives of thirty eastern monks.

Til. t. 2. p. 2. pag. 3. *Tillemont* in his church history, tome second, part second, page third. *Til. E. 2. p. 1 pag. 90.* *Tillemont* in his history of *Roman* emperors tome second, part first, page ninety.

Volc. Gal. *Volcatius Gallicanus* in his account of *Avidius Cassius*.

Vic. chr. *Victor* Bp. of *Tunona* in *Africa* in his chronicon.

Lir. com. 2. *Vincent* monk of *Lerina* in his second commonitory against heresies.

Vit. per. 4. *Victor* Bp. of *Vita* in *Africa*, in his fourth book of the history of the persecutions under the *Vandal* kings.

I N D E X.

The Roman numbers mark the volume.: and the Arabian or common numbers the page. Where no volume is marked it is volume first.

A

- A**ARON and Julius martyrs 525
Abdas bp. his excessive zeal IV. 48 to 51
Abdon and *Sennen* martyrs 402
Abercius bp. of *Hierapolis* 200, 201
Abdiesus, *Azedan*, *Acepsimas*, *Aiabahas*, &c.
Persian martyrs II. 181
Abgar of *Edeffa* 20, 21
Abgar deprived of his kingdom 359
Abibius, *Acacius*, *Agapius*, *Apbianus*, *Aresius*, *Berenice*, &c. martyrs II. 46
Ablavius named fortune's ball II. 149
Abraham bp. of *Batnes* II. 454
Abraham of *Cyrus* II. 422 to 425
Abraham the *Syrian* IV. 63 to 66
Abyssines 26. II. 10.
Acacius of *Amida* his charity to *Persian* captives IV. 61
Acacius of *Antioch* IV. 393
Acacius afterwards Bp. of *Berea* II. 449, 450
 III. against *S. Chrysostom* 26, 51, 274, 319, 325, 359, reunited to *Rome* 470, against *Nestorianism* IV. 125, 6
Acacius

282 *The Annals of the Church.*

Acacius Bp. of *Cesarea* II. 155, 186, 201, 243.
against *S. Cyril* 263, 266, 284, 5, 289, 291,
2. seemingly orthodox 384. dies 397

Acacius of *C. P.* his character : opposes *Basiliscus* IV. 437. the pope's legate 438. quarrels with the pope : condemned 442, 443, 461, 464, 468, 488, 490, 491, 496. dies 449

Acemets IV. 80

Acefus denies the power of the keys II. 94

Adauctus and a whole city martyred II. 17, 18

Adeodatus III. 120, 129, 130. dies 215

Adrian emperor. 158, 165, 166, 168, 170.
dies 172, 173

Adelphius an holy solitary banished II. 464

Adelphius bp. of *Cucusa* III. 353, 355

Adrumetum : a dispute there about grace IV.
92 to 94

Ærians 519

Ætius deacon II. 194. perverts *Julian* 224
deacon to *George* of *Alexandria* 252. at *Antioch* 263 — 266, 268. banished 289, 290,
292. returns home 305. made bp. 425. dies
426.

Ætius archdeacon of *C. P.* present at council
of *Chalcedon* IV. 292. deprived 339. restored
355.

Ætius general IV. encourages usurpation 72.
projects *Boniface's* ruin 104. victorious and
consul 188. deputation to him 218. over-
comes *Attila* 279 to 281. slain 351.

Ætians heretics II. 520

Afra and *Jovitus* martyrs 164

Afra martyr at *Ausbourg* II. 25

Africanus

<i>Africanus (Julius)</i>	365, 372
<i>Agabus</i> foretels a famine	27
<i>Agapæ</i> or love-feasts 6, 315. III. 48, 218, 230.	
<i>Agapia, Irene, Quionia</i> martyrs	II. 22
<i>Agatha</i> martyr	416 to 418
<i>Agathon, Cassia, Philippa</i> martyrs	II. 22
<i>Agathopius</i> and <i>Artemius</i>	II. 17
<i>Agellius</i> the Novatian bp.	II. 255
<i>Agnan</i> preserves Orleans from <i>Attila</i> IV.	280
<i>Agnes</i> virgin and martyr	II. 32, 33
<i>Agricola</i> and <i>Vitalis</i> martyrs II. 24, 25. their relics III. 201.	
<i>Agrippa</i> son of <i>Herod the great</i> imprisoned, released 16, puts <i>S. James the greater</i> to death. dies 29.	
<i>Agrippa</i> junior king of <i>Chalcis</i> visits <i>Festus</i>	58
his proceedings	75, 76
<i>Agrippina</i> Nero's mother marries <i>Claudius</i>	46
poisons him 47. murdered	66
<i>Agrippinus</i> bp. introduces re-baptism	458
<i>Alaric</i> III. 386, 390, 392, 397 seq. dies	434
<i>Alban</i> first martyr of <i>Britain</i> I. his relics IV.	119
<i>Albina</i>	III. 404, 421
<i>Albinus</i> governor of <i>Judæa</i>	67, 75
<i>Albinus</i> emperor: slain	283
<i>Albosteda</i> baptised	IV. 538
<i>Alexander, Alcibiades, Attalus</i> martyrs at <i>Ly-</i> <i>ons</i>	254
<i>Alexander</i> and <i>Epipodius</i> martyrs	ibid.
<i>Alexander</i> and <i>Epimachus</i> martyrs	402
<i>Alexander</i> bp. of <i>Alexandria</i> II. 77, 88. re- turns to <i>Alexandria</i> and dies	99
<i>Alexander</i> pope: his death	166
<i>Alexander</i>	

284 *The Annals of the Church.*

- Alexander* emperor 364, 367 to 369. slain 378
Alexander the impostor 176, 200, 226
Alexander of C. P. II. 140. dies 143
Alexander the collier, bp. of *Comana* 414 to 416
Alexander bp. of *Jerusalem* 360, 371, 375
Alexander founder of the *Acemetes* driven from *Antioch* IV. 80. dies 134
Alexander bp. of *Hierapolis* a schismatic IV. 140, 1, 172, 178, 181, 2
Alexander bp. of *Apamea* IV. 140, 1
Alexander bp. of *Antioch* III. puts *Cbrysoſtom's* name in diptycs 470. dies 478
Allectus kills *Achilleus* 529
Almedba in *Britain* IV. 511 to 513
Alogi heretics 286
Altar of *Victory* III. 68 to 81, 196, 7
Alypius III. 218, 224. at *Rome* IV. 58, 106
Amandus usurps in *Gaul* 515
Amantius martyr under *Adrian* 171
Amator bp. of *Auxerre* IV. 29, 30
Ambarvalia III. 263
Ambrosius Aurelius king of *Britain* IV. 414. his victory 513. poisoned 540
Ambrose made Bp. of *Milan* II. 483 to 485, 514. his works 536 to 544. fills the ſee of *Sirmium* with a catholic bp. III. 23 to 26. in council of *Aquileia* 41 to 47. other deeds 51, 56 to 59. his embaffy to *Maximus* 64. remonſtrates againſt *Symmachus's* addreſs for the altar of victory 67 to 81. persecuted by the empreſs *Juſtina*: his behaviour 95 to 114. his book of mysteries 136. his ſecond embaffy to *Maximus* 137 to 141. other deeds 163

163 to 168. his comportment to *Theodosius*
after the massacre of *Thessalonica* 182 to 187.
other deeds 193 to 203. respect for *S. Paulinus* 227. preaches the funeral of the emperor
Theodosius 236, 244. other deeds 253 to 259.
his death 259 to 264. appears after his death
284, 387, 295.

Ambrose *Origen's* friend 370, 372, 381, 2

Ammon and 40 virgins martyred II. 74

Ammonarium and *Dionysia* martyred 402

Ammonius a monk II. 112, 117

Ammonius a monk at *Rome* II. 152

Ammonius theodidact 337

Amphilochius made bp. of *Iconium* II. 479. III.

29, 61

Amphilochius bp. of *Sida* favours *Elurus* IV.

392

Anaclet bp. of *Rome* 127. martyred 154

Ananias a disciple at *Damascus* 8

Ananias and *Saphira* 5

Ananias high-priest strikes *S. Paul* 55. slain 76

Ananus high-priest put *S. James the less* to death;

deposed 68. slain 82

Anastasia martyr at *Rome* 484

Anastasia church : why so called II. 255. IV. 395

Anastasius I. pope III. 274. condemns *Rufi-*

nus's periarchon 303. dies 312

Anastasius II. pope IV. 532. his letters 536,

541. dies 542

Anastasius bp. of *Jerusalem* IV. 394, 423 to

425. dies 445

Anastasius emperor IV. 502. causes divisions in

the church 531

Anastasius

286 *The Annals of the Church.*

<i>Anastafius</i> priest declaims against <i>theotokos</i>	IV. 99
<i>Anatolia</i> and <i>Victoria</i> martyred	402
<i>Anatolius</i> bp. of <i>C. P.</i> IV. 258, 304. sets up C. P. for the second see 319, 326. gives up some pretences 355. informs the pope of <i>E-</i> <i>lurus</i> 373. dies 394	
<i>Andragathius</i> murders the emperor <i>Gratian</i>	III. 62
<i>Andrew</i> the apostle martyred	24
<i>Andrew</i> of <i>Samofata</i>	IV. 138
<i>Andronicus</i> excommunicated	III. 417 to 420
<i>Andronicus, Taracus, Probus</i> , martyrs	II. 25
<i>Anemius</i> bp. of <i>Sirmium</i>	III. 24
<i>Annæus</i> of <i>Mayence</i> martyr	II. 219
<i>Angers</i> and <i>Arles</i> (councils of)	IV. 345
<i>Anian</i> coadjutor of <i>S. Mark</i>	69
<i>Anian Pelagius's</i> assistant	IV. 26, 27
<i>Anicet</i> pope 206, 7. martyr 227, 292	
<i>Anicii, Olybrius</i> and <i>Probinus</i> consuls	III. 244
<i>Anomæans</i>	II. 268, 273, 281 to 285, 291
<i>Anterus</i> pope martyred	380, 381
<i>Anthenogenes</i> martyr	523
<i>Anthemius</i> emperor of the west	IV. 414. slain 420
<i>Anthemius</i> Bp. of <i>Salamis</i> finds <i>S. Barnabas's</i> body	IV. 495
<i>Anthimus</i> bp. of <i>Nicomedia</i> martyr	II. 11
<i>Antidicomarites</i>	II. 250
<i>Antinous</i> drowned	166
<i>Antiochus</i> apostate Jew	91
<i>Antipas</i> martyr	166
<i>Antipas (Herod)</i> at war with <i>Aretas</i>	II, 12 banished 16, 17

Antonine

- Antonine* emperor 172. dies 198
Antonine bp. of *Numidia* 443
Antonine bp. of *Ephesus* III. 289 to 291. dies 293
Antonine and *Lupus* martyrs 280
Antony abbot II. 108 to 113. his letters to the emperor 141, 156, 7. visits *S. Paul* the first hermit 158 to 160. writes to *Balac* 197. dies 271. drought after his death 346
Antony disciple of *Simeon Stylites* IV. 400
Antony of *Fussala* appeals to *Rome* IV. 62, 63 69
Anyfius Bp. of *Theffalonica* III. 370. dies 385
Apelles *Marcion's* disciple 178
Aper slain by *Dioclesian* 514
Apbra *S. Hilary's* daughter II. 254, 265
Apbraates an holy monk II. 447 to 449. dies 312, 368
Apbianus martyr II. 46
Apparition of *S. Michael* IV. 510
Appian cœmiterium 368
Appiarius makes appeals odious IV. 99
Appion a bitter writer against the *Jews* 19
Apollinaris Bp. of *Hierapolis* : his apology and other writings 222, 3, 236, 281
Apollinaris Bp. of *Ravenna* often a martyr 97
Apollinaris father and son of *Laodicea* entertain *S. Athanasius* II. 200. their beautiful compositions 327. mentioned 468, 505. *Apollinarism* 515. III. 60
Apollinaris the *Phrygian* father and son put to death II. 223
Apollo's converts 45
Apollo's oracles and feasts II. 5, 211, 213, 340
Apollonius

288 *The Annals of the Church.*

<i>Apollonius</i> senator martyred	277
<i>Apollonius</i> writer	288
<i>Apollonius Thyaneus</i> a negromancer	122
<i>Aquila</i> and <i>Priscilla</i>	41 to 44
<i>Aquila</i> (the Jew) his translation of the Bible, &c.	170, 273
<i>Aquilinus</i> and others martyred	303
<i>Arabian</i> Bp. of <i>Ancyra</i>	III. 289
<i>Arbela</i> taken	360
<i>Arbogastus</i> murders the emperor <i>Valentinian</i>	III. 196
<i>Arcadius</i> emperor of the east	III. 207, 236.
marries <i>Eudoxia</i> 237 to 239. translates the relics of <i>Samuel</i> the prophet 377. dies 390	
<i>Archidamus</i> and <i>Philoxenus</i> the pope's legates at the council of <i>Sardica</i>	II. 184
<i>Archontics</i> , <i>Ascodritæ</i>	235
<i>Arintheus</i> and <i>Victor</i> zealous for the faith	II. 531
<i>Aristides</i> and <i>Quadratus's</i> apologies	164
<i>Aristineta</i> her children miraculously cured by <i>S. Hilarion</i>	II. 161, 272
<i>Arius</i> broaches his heresy II. 76. retires in- to <i>Palestine</i> 78. writes his <i>Thalia</i> 79. does not submit to the council of <i>Alexandria</i> 86. condemned, excommunicated, banished 90. presents the emperor with an equivocal con- fession of faith 123, 136. his strange death	141
<i>Arles</i> , various disputes about its privileges	IV. 13, 62
<i>Armentarius</i> receives a letter from <i>S. Austin</i> upon delaying his vows	III. 422
<i>Armogastus</i>	

Armogastus and *Archinimus* martyrs in *Africa*
IV. 367

Arnobius II. 8 V. 84.

Arpila, Verea, Barthus gothic martyrs II. 455

Arfaces an holy *Persian* II. 269

Arfaces king of *Armenia* II. 374, 382

Arfacius made bp. of *C. P.* III. 346. dies 368

Arsenius bp. of *Hypselé* II. 101. his pretended murder 130 to 136, 186

Artaban king of *Parthia* 359. revenges himself upon *Caracalla's* perfidy 363. slain 377

Artaxerxes a *persian* soldier renews the *persian* kingdom 377, 385

Artemius an *Arian* beheaded by *Julian* II. 349

Artemon 286

Arthur king his victory at *Baddefstown* IV. 513

Asclepas bp. of *Gaza* deposed by the *Arians* II.

129, 150. justified 170, 186. calumnies against him revived 188. restored to his see 197

Asclepiades 418

Asclepiades bp. of *Antioch* 360

Ascolus bp. of *Theſſalonica* baptises the emperor

Theodosius: his sanctity, &c. III. 15, 19, 33

dies 58

Afiarcha who V. 51

Aspar supports *Elurus* IV. 375, 395. his insolence and death 416

Aspebetes a *Saracen* favours Christians: baptised: his son *Terebon* cured IV. 52. at *Ephesus* 138.

Asterius 526

Asterius bp. of *Petra* deserts the *Arians* II. 184

Asterius II. 449

VOL. V.

U

Asterius

290 *The Annals of the Church.*

- Asterius* the Arian sophist II. 139
Astyrius's prayers hinder the heathen prodigy 487
Athbanaric king of the *Goths* II. 454, 527
Attalus usurps III. 41 seq. 398. punished IV. 2.
Athanasius deacon a champion for the faith II. 90. bp. of *Alexandria* 99. consecrates *Fru-mentius* bp. for the *Indies* 107. visits his diocese sanctified by monasteries 108. his ruin aimed at by *Arians* 118, 123, 4, 130 to 136. banished 138. restored 150. again accused 151. *S. Paul* the first hermit desires his cloak 160. *Athanasius* at *Rome* 164. declared innocent : returns to his see : molested by *Arians* 170 & seq. justified at council of *Sardica* 183 to 189. returns to his see 198 to 202. his proceedings 209, 215 to 219. banished again 245 to 251. in private at *Seleucia* : his writings 285 to 288, 308 to 311, 347. returns to *Alexandria* 352, 357. again turned out by *Julian* 360 to 363, 380. reinstated by *Jovian* 382 to 386, 399, 400, 405, 428 to 430, 446. dies 456 to 460.
Athanasius bp. of *Ancyra* II. 292. dies 465.
Athaulf king of the *Goths* III. 434, 465. slain 466
Athenagoras's apology 255 to 266
Athenodorus *S. Gregory's* brother 376. in *Antioch* council 494. martyr 507.
Attalus usurps III. 41 to 44, 398. punished IV. 2
Atticus bp. of *C. P.* III. 369, 371, 398 to 400. refuses to put *S. Chrysostom* in the dyptics 470 consents at last 479. dies IV. 78.
Attila

Attila king of the *Huns* ravages *Gaul* IV. 278
besieges *Paris*, defeated 279 & seq. invades
Italy, stopped by *S. Leo* 337. dies 351.

Audæans II. 168, 519

Augustine doctor of the church, his birth and
history to his conversion III. 117 to 128. bap-
tised, prays for his deceased mother, writes
129 to 132. writes and converts many, or-
dained priest 215 to 225. other actions: or-
dained Bp. 229 to 233, 245. his confutati-
on of fundamental letter and other writings
264 to 270. in the council of *Carthage* 304
to 309. converts several *Donatists* 333 to 338
answers *S. Jerom* 365 to 368 — 381 to 384
394 to 397. 420 to 432. 436 to 438. 440
to 445. 450 to 457. 474 to 477. IV. 41
to 46, 58, 59, 62, 66 to 69. 73 to 76. 90
to 94. invited to the council of *Ephesus*:
dies 128 to 134.

Augustulus emperor IV. 436. deposed 441.

Avitus emperor IV. 363. expelled *Rome*, made
Bp. dies 370.

Aurelian emperor 500. takes *Palmyra* and *Ze-
nobia* 505. slain 506.

Aurelius bp. of *Carthage* III. 218, 306, 365

Aurelius and *Celerinus* martyrs at *Carthage* 419

Aureus and *Justina* martyrs at *Mayence* III.
338

Auxentius the *Arian* bp. of *Milan* II. 240,
302, 388, 482

Auxentius or *Mercurinus* another *Arian* bp. of
Milan III. 108 to 112

Azadas, *Abdekilas* and *Ananias* *persian* mar-
tyrs II. 179

B.

B*abylas* 390. martyred 416. his relicks translated from *Daphné* II. 365 to 369.

Bademas a *persian* martyr II. 494

Balac II. 171. slain 197.

Balbinus and *Maximus* emperors slain 383, 385

Baptism 18. its ceremonies 322 to 325, 379,

380. of infants 446. II. 412. III. 134. IV. 163.

Baradat IV. 376, 392

Barbara virgin and martyr 381

Barchochebas commander of the rebellious *Jews* 168 to 170

Bardefanes follows the errors he refuted 233

Barnabas apostle 4, 21, 27, 30 to 33, 34 to

37. martyred 67. V. 17.

Barsabas surnamed the *just* 3

Barses bp. of *Edeffa* II. 451

Barsumas IV. 251, 2. his and pretended abots petition 300.

Bartholomew apostle 25, 26

Basil bp. of *Amasa* and *Theogenes* martyrs

II. 76

Basil of *Ancyra* a *Semi-arian* bp. II. 213, 243

266, 268, 273, 284, 289, 292, 302

Basil an *Anti-arian* priest martyred II. 335

Basil of *Antioch*, and *Basil* of *Seleucia* die

IV. 393, 394

Basil bp. of *Cesarea* in *Cappadocia* 491. II.

225, 6. his birth and studies at *Athens* 229

to 232. returns home 294, 337. priest 339,

398, 416. ordained bp. 421, 428, 430 to

444.

- 444, 465 to 470. 477. 502 to 506. 511 to 518. 522, 531, 546. III. 1 to 4.
- Basil* the father of the foregoing *Basil* II. 229
- Basilides* and *Martial* *spanish* bps. deposed 457
- Basilides*, *Saturnin*, *Carpocras* heretics 159
- Basiliscus* martyr appears to *S. Chrysostom* III. 379
- Basiliscus* supports *Elurus* IV. 395. trusted with a fleet; miscarries; retires to *Perintho* 415. usurps 436. slain 442.
- Bassian* and *Stephen's* pretences to the see of *Ephesus* IV. 312 to 316
- Benjamin* a deacon, impaled IV. 52
- Benevolus* his courage and zeal III. 106
- Berenice* king *Agrippa's* sister 29, 46, 100
- Beryllus* bp. of *Bosra*, reclaimed by *Origen* 386
- Bibiana* virgin and martyr II. 357
- Biblis*, *Blandina*, &c. martyred 237 to 255
- Blasius* bp. of *Sebasté* and *Severinus* martyrs II. 76
- Bodies of untortured prisoners honored like the martyrs 421
- Blastus* and *Florinus* 274, 5, 290, 1
- Boniface* bp. of *Rome*, writes and receives letters IV. 36 to 39. lessens *Patroclus's* exorbitant power: dies 62, 63.
- Boniface* count, IV. 15. rebels, calls in the *Vandals* 103. beat by them 107. his death 187.
- Bonofus* a *Briton*, usurps; hangs himself 511
- Books authentic and apochryphal IV. 518 to 521
- U 3
- Brasen

294 *The Annals of the Church.*

- Brazen statue of the woman cured of the bloody-
flux 488. destroyed by *Julian* II. 347
- Brice* bp. of *Tours* : his life IV. 188
- Britain* 20, 26, 64. *S. Joseph* of *Arimathea*
there 70. *Adrian's* wall 161. *Antonine's* 199
converted 269 to 272, 276, 326. *Severus's*
wall 355. martyrs 523, 525, 529. II. 42,
252, 275. III. 433. IV. 55. two walls
built 56. deputation to *Ætius* 218, 220, 348
363, 4, 389, 403, 414, 540.
- Brothers (long) IV. 218, 313
- Byzantium* II. 86, 118 see *C. P.*

C.

C AINITS	128
<i>Cajus</i> pope 513. martyred 539.	
<i>Cajus</i> confutes the <i>Millenaries</i>	365
<i>Caledonia</i> converted	326
<i>Calendion</i> Bp. of <i>Antioch</i> IV. 460, 464. de- posed 490.	
<i>Caligula</i> (<i>Cajus</i>) emperor 15, 16. slain 19.	
<i>Calistus</i> pope 365. martyred 368.	
<i>Capreolus</i> bp. of <i>Carthage</i> confutes the <i>Nesto-</i> <i>rians</i> in <i>Spain</i> IV. 176	
<i>Caracalla</i> (<i>Antonine</i>) emperor 356 to 360 slain 362.	
<i>Caratacus</i> king, betrayed by queen <i>Cartisman-</i> <i>dua</i> , prisoner 70	
<i>Carinus</i> (and <i>Numerian</i>) emperor 512. slain 515.	
<i>Cariton</i> , <i>Evelpistus</i> and others martyred	203
<i>Carprocras</i> an heretic	159
<i>Carus</i> emperor	512
<i>Cataphrygians</i>	224
<i>Catherine</i>	

I N D E X.

295

- Catherine of Alexandria* martyred II. 46
- Cassian* and *Marcellus* martyrs 531
- Cassian* his conferences, &c. IV. 87 to 90
- Castulus* martyr 526
- Cecilia* martyred 373
- Cecilian* bp. of *Carthage* II. 58, 67 to 71, 405
413. III. 443.
- Cecropius* bp. of *Sebastopolis* IV. 290, 293
- Celadion* bp. of *Alexandria* 198
- Celerina*, *Castra*, *Laurentius*, *Ignatius* martyrs 331
- Celestine* pope IV. 69, 112 to 115. sends *Germanus* missionary to *Britain* 117. and *Palladius* to *Ireland* 121. receives and writes various letters 123. constitutes *S. Cyril of Alexandria* his vicar 125, 139, 151. approves the council of *Ephesus* 152. writes in defence of *S. Augustine*: his elogium of him 162. writes four letters, dies 164.
- Celestius* the *Pelagian* III. 432, 437. IV. 5.
- Celsus* and *Nazarius* and others martyrs 73. their relics III. 255.
- Celsus* the *Epicurean* 226
- Cerdic* and *Cernic* *Saxon* invaders IV. 540
- Cerdo* bp. of *Alexandria* dies 155
- Cerdo* an heretic 178, 197
- Cerinthus* his heresy 14, 34, 96, 106.
- Cernac* and *Luman* *S. Patrick's* companions IV. 168
- Cesarius* *S. Gregory Nazianzen's* brother II. 330
dies 418.
- Charifus* found dead IV. 419
- Chromatius*, *Tiburtius*, *Torquatus* 517
- Chrysargiron* IV. 502. what V. 270..
- U 4
- Chrysaphius*

296 *The Annals of the Church.*

<i>Chrysaphius</i> enemy to <i>Flavian</i>	IV. 212
<i>Chrysologus</i> (<i>Peter</i>)	IV. 217, 242 to 245
<i>Chrysostom</i> (<i>John</i>) his first sermons	III. 146 to 149. his birth, education, &c. 154 to 159. ordained deacon, priest 160 and Bp. 274 to 279. resists <i>Gainas</i> 285 to 288, 290 to 302, 313 to 317. designs against him and the <i>Oak-council</i> 319 to 327. deposed, recalled 328 to 330. accused again 340 to 344. banished 345, 351 to 356. 363 to 365, 373. dies 378 to 381. his name placed in the diptycs 470. his relicks translated.
<i>Circensian</i> games	IV. 337
<i>Claudian Mamertus</i>	IV. 432. V. 263.
<i>Claudian</i> the poet	IV. 76
<i>Claudia Ruffina</i>	27
<i>Claudius</i> emperor 20, 27, 43. dies 46.	
<i>Claudius</i> the second	502
<i>Clement</i> of <i>Alexandria</i> 296 to 301, 353 <i>seq.</i>	
<i>Clement</i> (<i>Flavius</i>) martyred	107
<i>Clement</i> the first, bp. of <i>Rome</i>	64, 105, 108 113, 123, 125
<i>Cletus</i> pope 91, 99. martyred 105.	
<i>Clodoveus</i> and <i>Clotildis</i> king and queen of the <i>Franks</i>	IV. 525 to 528, 536 to 539
<i>Golluthus</i> condemned	II. 86
<i>Collyridians</i>	II. 520
<i>Colobarsus</i> an heretic	235
<i>Columba</i> , <i>Reverian</i> , &c. martyrs	506
<i>Commodus</i> emperor 269, 277. slain 281, 2.	
<i>Confector</i> , who	V. 51
<i>Confession</i> of sins	46, 322, 440
<i>Confessors</i> , why so named	420
	<i>Constans</i>

Constans emperor II. 149, 155, 176, 197. slain 205.

Constantine the great 529. II. 5. emperor 41 to 45, 48. his miraculous banner, victory over *Maxentius*, &c. 60 to 64. 66. over *Licinius* 76. another 83. becomes a *Catechumen* 84. (and V. 101 to 109) sits in the council of *Nice* 89. poisons his son *Crispus* 102, 104. builds C. P. 118 to 125. divides the empire among his three sons 141. baptised 144. dies 145 to 149.

Constantine his son II. 38. made *Cesar* 76. emperor 149, 151. slain 155.

Constantine a *Briton* proclaimed emperor III. 388. slain 434.

Constantinople built II. 118 to 122

Constantius (*Chlorus*) father of *Constantine the great* made *Cesar*, puts away *S. Helena* his wife, marries *Theodora*; his victories, beloved in *Britain* 529 to 531. becomes emperor II. 38. dies 41.

Constantius emperor *Constantine the great's* son II. 149, 155, 174, 176, 199, 206. his wars with the king of *Persia* and *Magnentius* 206 to 216. banishes the orthodox bps. 218, 223, 242, 248, 257, 267, 273, 304, 312. baptised, dies 316 to 319.

Constantius the emperor *Honorius's* general; victorious III. 434. 465. 480. marries the princess *Placidia* IV. 1. associated emperor 57. dies 59.

Constantius the Manichee converted III. 169

Contorsions are tokens of false prophets 290

Cornelius the centurion

13, 21

Cornelius

298 *The Annals of the Church.*

Cornelius the fifth bp. of *Antioch* 166, 230

Cornelius bp. of *Rome* 428. writes four letters about *Novatianism* 431. ratifies the decrees of the *Carthage* council, and other facts 434, 443. banished, martyred 452, 3.

Cosmas and *Damian* martyrs 526

Councils of *Jerusalem* 34. of *Nice* II. 87 to 98. of *Sardica* 183 to 191. of *C. P.* III. 29 to 41. of *Ephesus* IV. 137 to 160. of *Chalcedon* 283 to 324.

Creeds, Apostle's 23. *Athanasian* V. 170 to 173 of *Nice* and *C. P.* III. 37.

Cresconius the *Donatist* III. 383

Crispin and *Crispinian* 526

Crispus Cesar II. 76. poisoned 102.

Cross in *Constantine's* banner II. 61. that on which our Saviour suffered, miraculously found 103. its exaltation 136. a vast luminous cross in the heavens 211. another, and on the *Jews* habits 374. extinguishes fire III. 272. another miraculous apparition IV. 40.

Cyprian bp. of *Carthage* 391. forbids oblations and prayers for the soul of one *Victor* deceased: writes of virgins dresses 393 to 397. 404. retires from *Carthage* 414. various actions and writings 420 to 462. 464 to 480.

Cyprian and *Justina* martyrs II. 28 to 31

Cyril bp. of *Alexandria* III. 438, 467, 479 IV. writings against *Nestorianism*, and on other subjects 111, 112 to 129. constituted the pope's legate 125. calls a national council to execute his commission 127. his writings 138 to 140. presides in the council of *Ephesus*

142,

142, 155, 157, 173. 175. dies, his works
205.

Cyril bp. of *Jerusalem* II. 211, 263, 274, 451.
III. 29. dies 132 to 136.

D.

DALMATIUS by a voice from hea-
ven commanded to go abroad IV. 159

Damasus pope III. 59, 69. dies 81.

Daniel Stylites IV. 409 to 412.

Daria and *Nicander* martyrs II. 3.

Dativus's pride of his own humility IV. 452

Decius emperor 398. persecutes 399 & seq.
slain 405.

Delphin bp. of *Bourdeaux* opposes *Priscillian-ism* III. 49, 50. dies 312.

Demetrius's life III. 445 to 449

Demophilus bp. of *Berea* II. 183. persuades
Liberius to condemn *S. Athanasius* 261.
made bp. of *C. P.* 426. banished III. 21.

Denis bp. of *Alexandria* 391, 403. retires from
the persecution 414. his history of *Serapion*
431 to 433. interposes betwixt the pope and
the *African* bps. 460. banished 463 to 465.
486. his *Easter* homily; other works; death
489 to 494.

Denis the *Areopagite* 41, 113 V. 28.

Denis bp. of *Corinth*; his zeal, writings 228

Denis bp. of *Milan* deposed II. 233, 240

Denis bp. of *Rome* 470, 493. dies 502.

Deo-gratias escapes the *Arians* IV. 362

Didius Julianus emperor 284. slain 285.

Didymus the blind doctor II. 500

Dioclesian

300 *The Annals of the Church.*

Dioclesian emperor 514. persecutes in the *west*
515 to 532. in the *east* II. 4. to 35. resigns
the empire 36. dies 502.

Dionysia, her son, *Dativa*, &c. martyrs. IV.
475, 6

Dioscorus bp. of *Alexandria* IV. 207. presides
in the sham-council of *Ephesus* 251 to 260
excommunicates the pope 266. answers in
the council of *Chalcedon*: deposed 286 to
298. banished, beloved at *Alexandria*, why?
328.

Divination at the *Delphic* tripod II. 486

Dius bp. of *Jerusalem* 260, 302

Docitæ heretics 287

Domitian emperor persecutes 103 to 110

Domitilla (*Flavia*) *Flavius Clemens's* wife 108

Domitilla (*Flavia*) the former's niece mart.
108, 124

Domitius martyr II. 375

Demnus bp. of *Antioch* IV. 197. favours *Eu-*
tyches 254. retracts 257. his end 311, 316,
317.

Donald I. king in *Caledonia* converted 327

Donatists II. 57 to 59. 66 to 72. 79 to 82.

III. 221 to 224. 281 to 283. 424. 430;
435. 438. IV. 62.

Dorotheus, *Peter*, and *Gorgonius* martyrs II.
10, 11

Dorotheus *Arian* bp. of *C. P.* dies III. 384

Dorotheus preaches *Nestorianism* IV. 113

Dorothy: her martyrdom II. 26 to 28

Dracontius bp. of *Hermopolis* II. 460

Druids 270

E.

E.

EASTER, disputes about it 198, 206.
at its height 290. its cycle 369. time fixed II. 91 to 94. IV. 205, 344, 354.

Earthquakes (prodigious) 100, 155. II. 268, 391. IV. 211.

Ebionits 96

Ecdicius his bravery IV. 427. charity 429.

Ecebolus, his inconstancy II. 328

Eleusius of *Cyzicus* II. 256, 266, 363, 395

Eluan and *Medwin* 269. missionaries from Rome 272.

Elurus (*Timothy*) usurps the *Alexandrian* see IV. 373 to 376, 395 to 397. his blasphemous reception at C. P. 436. poisons himself 444.

Emelia S. *Basil's* mother II. 230

Emilian emperor, slain 454

Epbefus (council of) IV. 137 & seq.

Epbrem deacon II. 207. III. 4 to 6.

Epiphanius bp. of *Salamis* II. 485, 518 to 522. III. 57. 207 to 211. 245. 248. 315. dies 317.

Euaric king of the *Goths* IV. 437

Evagrius II. 409, 426. III. 192 to 195.

Evaristus pope 155

Eucharist 24, 149, 190, 337, 436 to 439; 448, 455, 473. II. 401, 2, 411. III. 134 to 138. 242, 256, 406. IV. 427.

Eucherius bp. of *Lyons* IV. 85, 94. dies 269 to 273.

Eudocia (formerly *Athenais*) married to the emperor *Theodosius* junior; her poem on his victory

302 *The Annals of the Church.*

- victory IV. 60, 1. visits *Jerusalem*, obtains the relicks of saints 190, 192, 362. dies 397 to 400.
- Eudocia* her daughter married to the emperor *Valentinian* the third 190. marries *Maximus* 359. calls in the *Vandals* 360. made prisoner 361. released 390.
- Eudocia* grand-daughter of *Athenais* married to *Huneric* 390
- Eudoxia* marries the emperor *Arcadius* III. 238. persecutes S. *Chrysoſtom* 319, 327. dies 357.
- Eudoxus* bp. of various places II. 183, 262, 268, 289, 309, 388, 406
- Eugenius* usurps III. 199 to 106
- Eugenius* bp. of *Carthage* IV. 453, 4. sufferings, miracles 471 & seq.
- Eulalius* anti-pope IV. 36
- Eulalius* bp. of *Amasa* II. 545
- Eulogius* and *Protophenes* II. 453
- Eunapius* a bitter enemy of *Christians* III. 28, 177
- Eunomius* II. 252, 268, 309
- Evodius* ſucceeds S. *Peter* in the ſee of *Antioch* 28. dies 91.
- Euphemia* martyred II. 44. her church deſcribed IV. 283.
- Euphratas* and *Vincent* of *Capua* II. 192, 196, 218
- Eusebius* bp. of *Ceſarea* in *Cappadocia* II. 398. dies 420.
- Eusebius* bp. of *Ceſarea* in *Paleſtine* II. 122, 127, 129. dies 152. V. 122, 123, 125, & seq.
- Eusebius* of *Cilbiana* accuses *Antonine* bp. of *Ephesus* III. 289
- Eusebius*

- Eusebius* of *Dorylæum* IV. 108, 252
Eusebius bp. of *Emesa* II. 166, 174
Eusebius bp. of *Nicomedia* II. 78, 98, 124,
 143, 151, 164. dies 174.
Eusebius bp. of *Rome* II. 51. dies 57.
Eusebius bp. of *Samosata* II. 476, 523. dies
 III. 26.
Eusebius of *Teledan* III. 312, 13
Eusebius bp. of *Vercellæ* II. 220, 232 to 236,
 239, 325, 340, 388. dies 421.
Eustachius, *Romulus*, &c. martyred 134
Eustathius bp. of *Antioch* II. 88. harangues
 at the council of *Nice* 89, 126. banished
 128.
Eustochium, her life III. 94
Euthymius appears: his life IV. 53 to 55, 332,
 423 to 425. dies 501.
Eutropius of *Adrianople* deposed II. 128, 9
Eutyches, who: IV. 228. condemned 233,
 237, 242, 254.
Euzojus a deacon condemned by *S. Alexander*
 II. 136. made bp. of *Antioch* 314. 355.
Exuperius bp. of *Tolouse* IV. 362, 3, 374

F.

- FABIAN** pope 382, 386. martyred 401
Fabiola 422. III. 249. 281.
 Fasts of superposition 174. II. 40.
Felicitas and her 7 sons martyrs 227
Felicitas and *Perpetua* martyrs 331 to 335
Felix and *Festus* governors of *Judea* 57, 8, 67
Felix the first, bp. of *Rome* 503. martyred
 506.
Felix the second, so called 243, 257. dies 268
Felix

304 *The Annals of the Church.*

Felix the third, IV. 465. receives *Talaja*, cites
Mongus's letters 495. dies 503.

Felix bp. of *Nola* 497 to 500

Felix the *Manichee* III. 337

Felix the defender's constancy, and the legate's
prevarication IV. 487

Ferreolus and *Julian's* bodies found IV. 432

Festus's remarkable death III. 28

Festus the *Patrician* prevaricates IV. 541, 544

Firmilian of *Cesarea* 459, 494

Flaccilla the empress dies III. 104

Flavian, *Lucius*, *Montanus* martyrs 481 to
483

Flavian bp. of *Antioch* II. 130, (and *Diodorus*)

III. 150, 189, 194, 274, 276. dies 358.

Flavian bp. of *C. P.* IV. 212, 237 to 241.
appeals, is wounded, dies 257.

Flavita succeeds *Acacius*, dies IV. 500

Formula proposed, rejected IV. 305

Formulas, sixteen *Arian* ones II. 315

Forty martyrs at *Sebasté* II. 74

Franks IV. 364. who 536.

Fritigil queen, admirer of *S. Ambrose* III. 254

Fronto *S. Basil's* advice to his flock II. 503

Frumentius and *Edefius* their history and pro-
pagation of the gospel II. 106

Fugatius and *Damian* bps. sent missionaries
to *Britain* 272, 276

G.

GAINAS III. 203, 285, 287. slain 289.

Galba emperor 88

Galerius emperor 529. II. 2, 6, 7, 10, 38, 40
to 43. dies 44.

Galla

- Galla* empress dies III. 203
Gallien emperor 486. slain 501.
Gallus the emperor *Constantius's* brother-in-law II. 222, 224
Gallus and *Volusian* emperors 435. slain 453.
Gaudentius of *Brescia* II. 188, III. 255.
Gelasius abbot rejects *Theodosius's* communion IV. 334
Gelasius of *Cyxicus*: his writings IV. 498.
 V. 271.
Gelasius pope IV. 503. writes and receives letters 503 to 510, 516, 521, 528. his decree concerning books 518. preaches against the *Lupercalia*, dies 532.
Genesius martyr 521
Gennadius Bp. of *C. P.* IV. 395. dies 418.
Gennadius's strange discourse in a dream III. 453
Gennadius of *Marseilles* IV. 509
Genoveva IV. 118, 214. preserves *Paris* 280
Genferic king of the *Vandals* IV. 104. takes *Hippo* 129. persecutes 188. overcomes *Cyrus* 192. invited into *Italy*: plunders *Rome* 360. persecutes 364 to 380. overcome, sets free *Eudoxia*, dies 412.
George martyr II. 12
George usurps the see of *Alexandria* II. 249. slain 350.
Gerastmas converted, his *laura* IV. 332 to 335
Germanus Bp. of *Auxerre* IV. 29 to 31. sent by the pope into *Britain* 117 to 121. his second journey 214. dies 217.
Gerontius; his *Onoscelis*, deposed by *S. Chrysostom* III. 294
 VOL. V. X *Gervase*

306 *The Annals of the Church.*

- Gervase* and *Protase* martyrs 73. III. 3.
Geta emperor slain 356, 7
Gildon defeated miraculously III. 283
Glabrio consul slain 108
Glyceria martyred 228
Gorgonia S. *Greg. Nazianzen's* sister II. 418
Gondamond succeeds *Huneric* IV. 486. dies 540
Gratian emperor II. 494, 530, 536, 544.
 makes *Theodosius* his partner III. 14. slain
 62, 3.
Gratus bp. of *Carthage* II. 202
Gregory usurps the see of *Alexandria* II. 166,
 170, 186. slain 198.
Gregory of *Nazianzum* II. 225 to 231. priest
 339, 344, 383, 393 to 399. 418 to 421.
 430. bishop 437 to 446. 477 to 480. 502.
 takes care of *C. P.* III. 8 to 11. 17 to 23.
 desires to retire from thence 29 to 36. 52 to
 55. 90. dies 178 to 181.
Gregory of *Nissa* II. 494, 502, 545. III. 6,
 29, 240, 1, 2.
Gudwal II. 164

H.

- H**A I L - S T O N E S of a prodigious size
 III. 357, 391
Hegeſippus writes a church-history 207. V. 49
Helena mother of *Constantine the great* 529.
 finds the holy cross II. 103. dies 105.
Heliogabalus emperor 364. slain 366.
Helxeus's heresy 128
Hengiſt (and *Horſa*) IV. 221, 348, 363. o-
 vercomes the *Britons* 389. murders the no-
 bility 403. takes poſſeſſion of five counties
 404. slain 493.

Heraclas

- Heracles* 374. bp. of *Alexandria* 377. dies 391.
Hermas's writings 67. V. 18 to 20.
Heron bp. of *Antioch* martyred 153, 165
Heros disciple of *S. Martin* bp. of *Arles* III. 312 and *Lazarus* 460.
Hilarion's life II. 112 to 114. 161 to 164. 345. 391 to 393. dies 433.
Hilary reclaimed IV. 83 to 85. bp. of *Arles* 97. comes to *Rome*, accused 208. makes his peace with the pope 210. dies 246.
Hilary bp. of *Poitiers* II. 213. his life 253, 264, 267, 270, 282, 291, 295 to 303. 357, 388. dies 400.
Hilary (or *Hilarus*) bp. of *Rome* IV. 402. letters received and writ 405. dies 415.
Hippolytus martyr, his cycle 369
Honoratus bp. of *Arles* IV. 81 to 87. dies 96.
Honorius emperor III. 236, 253, 377, 389, 399, 435, 480. IV. 20, 36. dies 72.
Huns described II. 526. invade *Thrace* IV. 202.
Hyginus pope 190, 197. dies 198.
Hymeneus bp. of *Jerusalem* 494. dies 532.
Hypatia a learned lady IV. 410. murdered 467.
Hyperetes, who II. 512

I.

- J**A M E S *the just* (or *the lesser*) bp. of *Jerusalem* 12, 22, 23, 35, 53. martyred 67.
James the great martyred 22
James of Nisibis II. 88, 140, 206
James (monk) his life IV. 376
X 2 James

James and *Timasius* reclaimed from *Pelagianism* III. 453

Ibas accused of *Nestorianism* IV. 225, 6, 7. tried 235. deposed 236. anathematises *Nestorius*, and re-established 310 to 312.

Iberians converted II. 105

Idacius and *Ithacius* III. 49, 65

Jerom, his life II. 470 to 476 501. 524 to 526. III. 11 to 14. 58. 82 to 87. 93, 188. 207 to 215. 245 to 252. 270 to 274. 279, 299, 302, 308, 312, 337 to 340. 366. writes against *Vigilantius* 374 to 377. describes the taking of *Rome* 400, *seq.* translates various books of the scripture 405 to 409. 474, 477. his esteem of *S. Augustine* IV. 26. writings, death, &c. 46 to 48. compared with *Rufinus* V. 221.

Jerusalem attempted to be rebuilt II. 372

Jews 76, 81, 135, 157. 167 to 170. 292. II. 372. III. 367. IV. 31, 77.

Ignatius bp. of *Antioch*, succeeds *Evodius* 91. his epistles and martyrdom 136 to 153. IV. 190.

Innocent bp. of *Rome* III. 312. his decretals and letters 361, *seq.* 378, 470. IV. 2. dies 4.

John bp. of *Antioch* his proceedings IV. 125. delays 139. letter 140. arrives at *Ephesus*, joins *Nestorius* 148. summoned to the council of *Ephesus*, does not appear 153. condemns *S. Cyril* and 70 bps 170. his profession of faith 174. united to the church 175. approves *S. Cyril's* doctrine, writes to the pope 176. dies 197.

John

- John of Apamea* priest IV. 441. bp. of *Antioch*, deposed 444.
- John the Baptist's* bones burned II. 346
- John of Egypt* III. 161. dies 242.
- John the Evangelist* 9, 22. plunged into boiling oil 105. his writings and actions III to 114. death 124.
- John* bp. of *Jerusalem* against *S. Jerom* III. 245 to 251. writes to the pope in favour of *Rufinus* 305. favours *Pelagius*, &c. 458 to 464. 476. dies 478.
- John of Magila* a rank *Eutychian* displaced IV. 496
- John and Paul* martyrs II. 357
- John* the treasurer sent to *Ephesus*: the catholics complain of him IV. 155 seq.
- John* usurps the empire of the west IV. 72
- Joseph of Arimathea* 7. comes into *Britain* 70.
- Josephus* the historian 98. his testimony of *Christ*: writings, &c. 106. V. 26.
- Joseph* (count) his strange history II. 235 to 239
- Jovian*, his zeal II. 333. emperor 381 to 386.
- Jovinian's* heresy III. 187.
- Jovius* in extremes III. 398
- Ireneus* deputed to *Rome* by the church of *Lions* 267. writes against *Florinus* and *Blasphus* 274. about *Easter* 291. asserts the force of tradition, succession of bps, &c. martyred 335.
- Ischyrras*, the history of the broken chalice II. 130, 132, 134, 184.
- X 3
- Isidore*

310 *The Annals of the Church.*

Ifidore (and the two *Macariusses*) II. 507.
dies III. 104.

Ifidore and *Pierius* martyrs :- *Pierius's* writings
522, 3

Ifidore of *Pelufium* III. 301. his life and writings IV. 158, 179. dies

Julian (the apostate) II. 224, *seq.* 297. his exploits in *Gaul* 303 to 307. in the east 315. emperor, his apostacy, magic, death 320 to 381.

Julian of *Eclana* the *Pelagian* IV. 19, 44. again for trying his party's cause at *Rome* 71. last efforts 193.

Julian the apostate's uncle, his miserable end
II. 369

Julius bp. of *Rome* II. 143, 165. pronounces *S. Athanasius* innocent 170. his letter 172, 188. dies 215.

Justina (emprefs) II. 407, 490. favours *Arianism*, persecutes *S. Ambrose* III. 23, 64, 95, 103, 105. 137 to 141. dies 167

Justina's martyrdom II. 28

Justin, his life and writings 180 to 190. 192 to 198. martyred 202 to 206.

Juvenal bp. of *Jerusalem* favours *Eutyches* IV. 254, 288. his metropolitane agreement 308. escapes from *Jerusalem* 330. re-established 354. writes to pope *Leo* 357. dies 359.

Juventin and *Maximin* martyrs II. 349

K.

K *ERNA* and *Almedba* british virgins IV.

511
L.

L.

LACTANTIUS II. 9. V. 84.
 Lapsed and libellatici 400, 422. II. 39,
 see *Cyprian*.

Lauras, what? II. 509. IV. 333:

Laurence anti-pope IV. 542

Laurence martyr 469

Lazarus, *Martha* and *Magdalene* 71

Lea her life III. 86

Lent 174

Leo emperor IV. 371. marries his daughter to
Aspar's son : his laws 416. dies 425.

Leo pope IV. 197 to 201. his zeal against the
Manichees, sermon, &c. 203. his letters 209.
 forbids solemn baptism on the *Epiphany* 214.
 his prudence, zeal, letters, &c. 237, 260,
 267. his letter to *Flavian* 275. they who sign-
 ed it were admitted to communion 276. o-
 ther letters 277. sends his legates to the coun-
 cil 282. their complaints to him, and other
 letters 322 to 326. 338 to 345. 354 to 357.
 374, 396. dies 401.

Leonides *Origen's* father martyred 327

Leontius an eunuch II. 95. bp. of *Antioch* 193.
 his politics 195, 199. death 262.

Leporius priest : his errors, retractation IV. 90

Liberius pope II. 215, 219. his letters : ba-
 nished 240, 257. his fall : the *formula* he
 subscribed orthodox in itself 261. V. 147.
 condemns the *Anomæans* IV. 267. approves
 of S. *Athanasius's* proceedings 354. admits
 the eastern deputies : dies 396.

X 4

Licinius

Licinius emperor II. 44, 60, 64, 74, 76. overcome 82. slain 83.

Linus pope 80

Littorius ruined by a strange superstition IV. 191

Lucia virgin and martyr II. 20

Lucian martyr 273. II. 56. his creed 166.

Lucian, his firm faith and indiscretion 424

Lucidus accused of prædestinarianism IV. 434. V. 263.

Lucifer bp. of *Cagliari* II. 219. banished 239. his writings 307, *seq.* 340, 353, 356. dies 421.

Luciferians, their petition to the emperor *Theodosius* III. 92

Lucina 528. II. 49.

Lucius of *Alexandria* II. 353, 384, 461, 507

Lucius of *Adrianople* 150, 191

Lucius a *british* king 272. dies 326.

Lucius pope, banished, martyred 453

Luke the evangelist 37, *seq.* 51, 61. his writings, death 64.

Lupercalia IV. 532

Lupicinius IV. 447 to 452. dies 460

Lupus bp. of *Troy* IV. 84. in *Britain* 117. dies 447.

Lyons (martyrs of) 237 to 255

M.

M*ACARIUS* of *Alexandria*, and *Macarius* of *Egypt* II. 507. III. 239, 243.

Macedonius the barley-eater III. 149. dies IV. 134.

Macedonius of *C. P.* II. 143, 150, 174, 254, 256, the head of a sect 310. III. 37.

Macrina

Macrina S. *Basil's* grand-mother and *Macrina* his sister II. 229. III. 6.

Macrin emperor 363. slain 364.

Macrobtus a long *Arian* formula II. 182

Magnentius usurps II. 205 to 214. kills himself 216.

Majorian emperor IV. 390. murdered 402.

Mamertus of *Vienna* in *Gaul* IV. 405. his zeal, establishes rogation processions 430.

Mamertus (*Claudius*) his brother: his writings 432. V. 263.

Manes, his heresy 508 to 511. 528

Marcellinus pope 530. II. 31. V. 86.

Marcellinus tribune, his proceedings against the *Donatists* III. 424 to 430. 430. 435. put to death 441. S. *Augustine's* city of *God*, dedicated to him *ibid.*

Marcellus the *Acemet* IV. 81, 233

Marcellus of *Ancyra* II. 88, 139, 168

Marcian of *Cyrus*, his birth, miracles III. 143.

Marcian the œconomist, formerly a *Novatian* IV. 395. his faith 408.

Marcian and *Nicaner* martyrs II. 2

Marcomanni, miraculous victory over them 267

Marius Mercator, his writings against *Nestorius* 108, 115, 138. death 250. V. 247.

Mark of *Arethusa* II. 177, 343

Mark the evangelist bp. of *Alexandria* 28. founds churches and monasteries: martyred 68.

Mark pope II. 137. dies 143.

Martian emperor, presages of his dignity IV. 273. edicts, letters, &c. 274, seq. 327. dies 371.

Martin,

314 *The Annals of the Church.*

Martin, his birth, charity II. 297. elected bp. of *Tours* 481. intercedes for the *Priscillianists* III. 65. his behaviour at *Maximus's* court 141 to 148. his death 309.

Martyrius renounces to the see of *Antioch* IV.

Maruthas bp. of *Martyrope* detects the *magi's* forgeries III. 355

Mary the blessed virgin, her assumption 43. her title of *theotokos* or mother of God found fault with by *Julian the apostate* II. 377. by *Nestorius* and his party IV. 108. but approved of by the council of *Ephesus* 143, *seq.* 174.

Mary a *Jewish* woman murders her own child to eat it 93

Mas (white) martyrs so named 471

Matthew the evangelist 17, 26. IV. 495.

Matthias apostle 3, 26

Mavia queen (dowager) of the *Saracens* entertains *S. Moses* II. 496

Maurice and the *Thebean* legion martyred 521

Maxentius the tyrant II. 42, *seq.* 49, 59. drowned 63.

Maxima, *Martinian* and his brothers sufferings IV. 364

Maximian emperor 515, 525, 530. resigns the empire. II. 36. aims at it again 43, *seq.* his treachery 48. death 51.

Maximian bp. of *C. P.* IV. 161. dies 180.

Maximim bp. of *Treves* receives *S. Athanasius* in his banishment II. 138, 177. one of the council of *Sardica* 184. deputed to the emperor *Constantius* 209.

Maximin

Maximin emperor 379. his gigantic size, slain 385.

Maximin created *Cesar* II. 38, 42, 44. he proclaims himself *Augustus* 45, *seq.* compelled to stop the persecution; renews it 54. does the same again 64. overcome, poisons himself 65.

Maximus bp. of *Antioch* in place of *Domnus* IV. 258. subscribes *S. Leo's* letter 276. agrees with *Juvenal* 308, 343. dies 373.

Maximus the Cynic III. 17 to 20. 29, *seq.* 52

Maximus bp. of *Jerusalem* II. 135. dies 211.

Maximus bp. of *Naples* martyr II. 235

Maximus and *Balbinus* emperors 383. slain 385.

Maximus and *Chrysanthus* conjurers II. 321, 488. III. 28.

Maximus usurps III. 62 to 68. 87, *seq.* 113. enraged at *S. Ambrose*, over-reaches *Domnius* 137 to 143. beheaded 162.

Maximus, his grand-son contrives *Ætius's* death IV. 349, *seq.* made emperor 358. stoned to death 360.

Mazabanes bp. of *Jerusalem* 416, 434

Melania the elder II. 498 to 501. her alms 509. returns to *Italy* III. 271. dies 422.

Melania the younger her grand-daughter III. 271, 404, 420. converts her uncle *Volusian* IV. 186.

Meletius bp. of *Antioch* II. 312, *seq.* 325, 342, 355, 384. banished 428, 445, 451, 522. presides in the council of *C. P.* III. 29. dies 32.

Meletius the schismatic II. 40, 91, 101, 130
Meliton

316 *The Annals of the Church.*

- Meliton* bp. of *Sardis*, his excellent apology 220, *seq.*
Melorus and *Melianus* british princes murdered III. 433
Menander an heretic 96. his disciples 159.
Messalians, or *Euchytes* II. 319. III. 188, *seq.*
Methodius of *Tyre*, his writings II. 56
Minucius Felix, his apology and writings 334
to 352
Monica S. *Augustine's* mother, her life III.
114 to 130
Montanus and his followers 223, *seq.*
Moses converts the *Saracens* II. 495
Moyse a robber, converted III. 242
Musanus a writer 226, 233

N.

- N***ARCISsus* bp. of *Jerusalem*, the judicial punishment of his accusers 301, 361
Nathanael and *Hor* II. 497
Nectarius bp. of *C. P.* III. 55, 191, 252. dies 274.
Nero emperor 47, 72, 76, 80. dies 87.
Nerva emperor 110, 122
Nervians, who II. 361
Nestorius bp. of *C. P.* IV. 97. broaches his errors 108 to 118. 122 to 129. 137. protests against the council of *Chalcedon* 141. summoned to it 142 condemned 144, 155. banished to *S. Euprepus* 160. then to *Oasis*, his tongue eat up by worms 183.
Nicene council II. 87 to 98. creed III. 37. singularly honored IV. 306.

Nicolaites

Nicolaites

78

Ninian a *Briton* III. 233. dies IV. 170.*Novatian, Novatus, Novatians* 425 to 434.

II. 94, 96, 255. III. 384.

Numerian emperor

512 to 515

Nuns veils

II. 359

O.

O *A K*, a place near *Chalcedon*, where a council was packed against *S. Chrysoſtom* III.320, 324, *ſeq.**Odoacer* king of the *Heruli* IV. 441. ſlain 506.*Olybrius* emperor of the *Weſt* IV. 421*Olympia* *S. Chryſoſtom*'s friend IV. 347 to 350. 364, 374.*Ophits*, a ſect that worſhipped a ſerpent 176*Optatus* bp. of *Milevis*: II. 409 to 415*Origen*, his early zeal 327, *ſeq.* makes himſelf an eunuch 338. converts one *Ambroſe*: collects different verſions of the ſcripture 369 to 373. his *periarchon* full of errors 374 to 377. 387. his fall, repentance, writings, death 406 to 413. V. 63, *ſeq.**Oroſius* a prieſt III. 454 to 461. 472. his diſpute with *Jews* at *Port-Mahon* IV. 16.*Oſius* bp. of *Corduba* at the council of *Elvira*II. 39, 61. deputed by pope *Silveſter* to *Conſtantine* 77. preſides in a council of *Alexandria*; and in the council of *Nice* in the place of pope *Silveſter* 86, 87. legate of pope *Julius* for the council of *Sardica* 183 to 189. 219. perſecuted, his letter 244. his fall and repentance 259, 265.*Otho* emperor, ſlain

88

P.

P.

PACOMIUS S. *Palemon's* disciple : the lives and miracles of both II. 114 to 117.

dies 403, *seq.*

Palladius, his nonsense and impiety III. 41

to 44

Palladius bp. in *Ireland* and *Caledonia* IV. 121

Palladius a rank *Eutychian* usurps the see of *Alexandria* IV. 496

Pambon S. *Antony's* disciple II. 498. dies III.

104.

Pammachius S. *Jerom's* friend III. 85, 280,

seq.

Pamphilus martyr, his works II. 50

Pantenus, his character 294

Papinian bp. of *Vita* broiled IV. 105

Parmenian a *Donatist* overcome by *Tychonius* another II. 415

Patrick, his birth, imprisonment, deliverance, voyage to *Ireland* IV. 165, *seq.* his mission there, convers, death 546 to 550.

Patroclus bp. of *Arles*, his privileges IV. 13. his exorbitant power repressed 62. murdered 81.

Paul the apostle 1 to 68, 77. martyred 79.

Paul bp. of *C. P.* II. 143. banished 144. recalled 150. deposed 151. restored 174, *seq.* martyred 215.

Paul bp. of *Ephesus* condemned IV. 444

Paul bp. of *Neo-cesarea*, his hands cut off II. 74. present at the council of *Nice* 88.

Paul bp. of *Samosata*, his errors, condemned

493, 503

Paul

- Paul* the first hermit. II. 158 to 161
Paula, III. 57. her life 85. 338 to 340.
Paulinus bp. of *Antioch* II. 355. his profession of faith 385, 522, *seq.* III. 57. death 192.
Paulinus of *Nola*, some verses of his II. 112. III. 312. 224. his life 225 to 230. 271, 312, 403. IV. 28, 85. sells himself a slave, released 107. his sacrifice and death 136.
Pelagius (and *Pelagians*) III. 431, 448, 473. IV. 7, 18, 26, 109, 115, 117, 215, 220, 222.
Pelagius the *Patrician*, his writings, zeal, death IV. 501
Penitents public (four sorts of) 422
Pescennius Niger emperor 283, *seq.*
Peter apostle 3 to 9. 12 to 15. 22, 23, 26, 28, 34. determines the *mosaic legalia* to be no longer obligatory 35. reprimanded by *S. Paul* 36. martyred with him 77 to 80. his church at *Rome* II. 85.
Peter of *Alexandria* II. 40, 77
Peter of *Altino* favours the schismatics IV. 544
Petilian's answer to *S. Augustine* III. 307
Philemon, *S. Paul's* letter to him 63
Phileus and *Philoromus* martyrs II. 54, *seq.*
Philip deacon 6. 9 to 11. his four virgin daughters propheteesses 52. 163.
Philip the apostle 24
Philip a christian emperor 385. slain 399.
Philip of *Sida* IV. 79, 113, 161
Philostorgius an *Arian* writer IV. 76
Photin bp. of *Sirmium*, his character, heresy, condemned II. 182. again 191. deposed 213 returns to his see 325.

Pict,

320 *The Annals of the Church.*

Piëts

IV. 56, 126

Pinian *Melania's* husband

III. 271, 420

Pionius martyr at *Smyrna*

418

Pius pope 198. martyred 206.

Placidia the princess delivered up for hostage to *Alaric* III. 398. marries *Atbaulf* *Alaric's* brother 404. becomes a widow 465, *seq.* marries *Constantius* IV. 1. emprefs 571. again a widow 59. out of favour, why 71. becomes regent of the western empire 72. dies 269.

Placida, her daughter made captive IV. 361. released 390.

Polycarp bp. of *Smyrna*, his works, martyrdom

149, 154

Pontian pope 374. martyred 380.

Porphyrius bp. of *Gaza*

III. 296

Possidius of *Calama* III. 331. writes *S. Augustine's* life IV. 131.

Potamiana and her mother *Marcella* martyrs

330

Potamius bp. of *Lisbon*, his *arian* formula, miserable death II. 258, *seq.* condemned 265.

Potamon bp. of *Heraclea* II. 87, 132. martyred 171.

Pothin bp. of *Lyons*, his martyrdom

243

Praylus bp. of *Jerusalem* III. 478. writes in favour of *Pelagius* IV. 7. dies 95.

Praxeas, his heresy

286

Primian *Donatists*

III. 221

Priscillian III. 48, *seq.* put to death 65 to 67. his heresy revived in *Spain*, confuted by pope

Leo IV 213.

Probus

- Probus* emperor 508, 511. slain 512.
Proclus bp. of *Cyzicus* IV. 79. against *Nestorius*
 110. bp. of *C. P.* 180. his tome to the *Ar-*
menians, falsified 185. converts *Volusian* 186.
 orders the *trifagion* to be sung, the occasion,
 his writings, death 212.
Procopius assumes the imperial purple II. 390..
 slain 395.
Proculeian a *Donatist* Bp. declines the dispute
 he proposed III. 266. dies 368.
Prosper IV. 133, *seq.* his death, writings 387
 to 389. V. 255.
Proterius bp. of *Alexandria* IV. 328, 345.
 martyred 372.
Publius his double monastery, death IV. 27
Pudens (*Aulus*) entertains *S. Peter*, his wife
 thought to be a *british* lady 27
Pudens (*L. Valerius*) at 13 years old wins the
 poetic prize at *Rome* 134
Pulcheria princess III. 390. at 15 years old
 made regent of the *eastern* empire 466.
Chrysaphius her enemy IV. 213, 241, 262,
 263, 268. empress 273. favours the catho-
 lics 275. her letter to *Bassa* 340. death 346.

Q.

- Q*Uadratus and *Aristides*, their apologies 163
Quarto-decimans 291

R.

- RABULA** bp. of *Edessa* opposed by *Ibas*,
dies IV. 225
- Reginus** bp. of *Constantia*, a conditional sen-
tence in his favour IV. 154
- Regulations** in council of *Chalcedon* IV. 307
- Relicks** II. 17, 365. III. 133, 177, 201,
255, 375, *seq.*
- Remigius** bp. of *Rheims* IV. 419
- Rimini** council, cause of persecutions II. 274
to 282. 290, 293
- Romanus**, his tongue cut out, other sufferings,
martyrdom II. 16
- Ruffinus** III. 184, 185. governor of the east,
slain 236 to 239.
- Rufinus** priest of *Aquileia* II. 500. infected
with *Origenism* 501. quarrels with *S. Jerom*
III. 246. reconciled, returns to *Rome* 270.
translates *Origen* 273. quarrels again with
S. Jerom 279. leaves *Rome* 302 to 304.
308. condemned 309. dies in *Sicily*, having
retracted his errors; not distinct from *Rufi-*
nus the *Syrian* 404. V. 219. compared to
S. Jerom 221.

S.

- SABAS** (*Julian*) II. 448 to 451
- Sabas** and *Nicetas* gothic martyrs II. 455
- Sabellius**, his heresy 464
- Salophacial** bp. of *Alexandria* IV. 397. flees
from thence 440. returns 445. dies 460.

Salustius

- Salustius* bp. of *Jerusalem* IV. 493. dies 514.
- Salutaris* and *Muritta* martyrs IV. 481
- Saracens*, their original II. 496, 531
- Sardica* (council of) II. 183. its canons why called of *Nice* 190.
- Sarus*, his exploits III. 389, 400. slain 435.
- Satyrus* S. *Ambrose's* brother, how he behaves in a tempest, his life II. 541 to 544
- Saxons* IV. 120. who, their manners, gods, &c. 220.
- Sebastian* martyr 516 to 520. 527
- Secular games 390. omitted II. 66.
- Segetic* usurps, slain III. 466
- Seneca*, his correspondence with S. *Paul*. 74
- Seneca*, a *Pelagian* IV. 508
- Serapion* bp. of *Antioch* 286
- Serenus Granianus* writes in favour of the *Christians* 164
- Servatius* bp. of *Tungres* II. 183, 209, 278
- Severin* of *Noricia* IV. 351. assures *Odo* of success 441. dies 453.
- Severus* murders the emperor *Majorian* and succeeds him IV. 402
- Severus* miraculously cured of blindness III. 112
- Sidonius* bp. of *Clermont*, his character IV. 421 to 423. 428 to 433.
- Silvan* bp. of *Tarsus* II. 464
- Silvester* pope II. 68. deposes *Onus* to *Constantine* 77. sent for from mount *Soracte*, makes *Constantine* a catechumen 84. presides by his legates in the council of *Nice* 87. approves the acts of it 97. dies 137.

324 *The Annals of the Church.*

- Simeon* bp. of *Jerusalem* martyred 135
Simeon Stylites, his life IV. 377 to 384. 392.
 dies 400.
Simon magus 9. his fall and death 77. his statue 188,
Simon and *Thadeus* apostles 21, 26
Simplician bp. of *Milan* III. 263, 291
Simplicius pope IV. 415. his various actions
 and letters 437. 443 to 447. 462, 464. dies
 469.
Siricius pope III. 82, 94, 195. dies 274.
Sisinnius bp. of *C. P.* IV. 79. persecutes the
Messalians 80. dies 95.
Sisinnius the *Novatian* bp. of *C. P.* dies III.
 384
Sixtus the first, pope 166. martyred 174.
Sixtus the second, pope 462. martyred 469.
Sixtus zealous against *Pelagianism* IV. 19. pope
 165. his letters 170. death 197.
Skye, strangely dark III. 248
Socrates and *Sozomen's* histories III. 190 to
 193. IV. 193 to 196. V. 241.
Soter pope 227. martyr 267.
Stephen bp. of *Antioch*, martyred IV. 446.
 another *Stephen* succeeds, his death 460.
Stephen deacon, proto-martyr 4 to 7. III. 463.
 IV. 72.
Stephen pope 452. martyred 461
Stilichon an expert general III. 203, 253, 285,
 387, 389. slain 391.
Stone-henge, the stones artificial IV. 403
Suanex, *Hormisdas*, *Benjamin*, *persian* martyrs
 IV. 51
Sulpitius

- Sulpitius Severus*, his life IV. 27
Symmachus an *Ebionit*, his paraphrastical version of the scripture 235
Symmachus pope IV. 542 to 545
Symmachus prefect of *Rome*, pleads for the altar of victory III. 68 to 81
Synesius bp. of *Ptolemais* III. 409 to 420

T.

- T***ALAF A* (*John*) bp. of *Alexandria*, displeases *Acacius*, expelled, goes to *Antioch* IV. 461. to *Rome* 465, 488. made bp. of *Nola* 490.
Tarbula and her companions martyrs in *Persia* II. 179
Tatian, his writings, errors 225
Telephorus pope 175. martyr 190.
Temples of *Belemus* III. 88. of *Serapis* 170. of *Urania*, destroyed or turned into churches 282. IV. 59.
Tertullian, his beginning 276. apology 303 to 317. prescriptions, penance and other writings 317 to 325. secular games 338. his fall and several writings 338 to 344. 361. soldier's crown 379.
Theodora, and the *Antiochian* virgin martyred II. 22
Theodoret bp. of *Cyrus*, his works IV. 69, 180. suspected of *Nestorianism*, his letters there-upon 222. excluded from the council 239. his books burned 258. appeals to *Rome*, banished to his monastery 263, seq. joy on *Martian's* advancement 276. placed as an accuser

326 *The Annals of the Church.*

cuser in the council of *Chalcedon* 286. obliged to condemn *Nestorius* 309. death, writings, &c. 384 to 387.

Theodoric king of the *Goths* IV. 72, 363, 370, 505, 522. 542

Theodorus the Jew converted IV. 32

Theodorus of *Mopsuestia*, his incontinence, heresy, trimming IV. 70. death 95. symbol, condemned 154, 184.

Theodorus a Pagan, put to death, why. II. 488

Theodorus of *Tabenna*, his life II. 403

Theodosius an anchorit III. 368

Theodosius emperor, baptised, his laws III. 14 to 17. 60 to 62. 88. 90. 145 to 147. 161 to 170. 180. his massacre at *Theffalonica*, penance 181 to 186. 194, 199. his victory over *Eugenius* 203 to 207. dies 234.

Theodosius the second III. 390, 466. marries *Eudocia* IV. 60, 161. his law of monks goods 180. edict against *Nestorianism* 221, seq. favours *Eutychianism* 239, 261. repents by *Pulcheria*'s means, dies 268.

Theodotion, his translation of the *old testament* 272. made use of as to the book of *Daniel* 273.

Theodotus bp. of *Antioch* III. 478. IV. 81. dies 95.

Theodotus the currier 285. and the silversmith, heretics 286.

Theodotus the inn-keeper, martyr II. 14 to 16

Theogenes and 36 others martyred 470

Theonas bp. of *Alexandria*, his letter 532

Theophilus

- Theophilus* bp. of *Alexandria* III. 170, 275.
 410 to 416. dies 438.
Theophilus bp. of *Antioch*, his writings 230, *seq.*
Theotimus bp. of *Tomi*, his life III. 289
Thomas apostle 25
Tiberian's remonstrance in favour of *Christians* 156
Tiberius emperor 11. dies 14.
Tichonius an understanding *Donatist*: *S. Augustine's* character of him II. 414
Timothy disciple of *S. Paul* 37 to 42. made bp. of *Ephesus* 49. stoned to death 110.
Titus bp. of *Bostra*, *Julian's* designing letter to him II. 347
Titus bp. of *Crete* 49
Titus besieges *Jerusalem* 91. takes it 94. triumphs 95. emperor 99, *seq.* poisoned 103.
Tongues, martyrs speak without them. IV. 478
Torpates and *Evellius* martyrs 63, 80
Trajan emperor 122. 132 to 138, 155 to 157. dies 158.
Tranquilinus and others martyred 516 to 520
 Translation of the *Septuagint* 273
Tutus defender, dexterously performs his commission; afterwards corrupted IV. 489

V.

- VACANTIVI*, who III. 416
Valerian bp. of *Abenzo*, his sufferings IV. 366
Valerian emperor 454. his sad catastrophe 484
Valerius

328 *The Annals of the Church.*

Valerius bp. of *Saragossa* II. 18, 39

Valens, his zeal II. 333. emperor 388 to 390.
395, 405. baptised 406, 532. slain 534.

Valentinian the first, his zeal II. 333. emperor 387 to 390. 406. dies 491.

Valentinian the second II. 494. III. 63, 105.
restored 162. slain 196.

Valentinian the third IV. 72. marries *Eudocia* 190. writes about *Hilary* of *Arles* 209.
comes to *S. Peter's* feast at *Rome* 263. his
edict disadvantageous to the church 336. ravishes
Maximus's wife, and kills *Ætius* 350.
slain 358.

Vandals, *Audaloufia* takes it name from them
III. 389. IV. 104, 107.

Various things discussed, viz. *S. Barnabas's* and
Hermes's writings V. 17. *Therapeuts*, who 21.
Josephus's famous passage 26. *S. Denis* the
Areopagit's works 28. *S. Clement's* 32. *Apol-*
lonius Thyanæus, who 34. *S. Justin's* works,
Simon magus's statue, the *Sibyls* 42, 48. *O-*
rigen's errors 63. *Philip* emperor, if a christi-
an 69. *S. Cyprian's* opinion of rebaptising 73.
the term consubstantial in the council of *An-*
tioch 77. *S. Helen's* country 81. *Constantine's*
baptism 101. *Nice* (6th canon of) 113. *Chore-*
episcopi, who 129. *Greg. Naz.* his age 140.
Marcellus of *Ancyra's* orthodoxy 176. *S.*
Cyril's catecheses 193. *S. Ambrose's* 208. *S.*
Celestine's works 236.

Vespasian emperor 81, 91, 97. dies 99.

Vesuvio (eruptions of) 100. IV. 419.

Vetranio aims at empire, deposed II. 208 to

211

Viator

Victor pope 281. drives *Theodosius* the courier from *Rome* 286. excommunicates the *Quarto-decimans* 291, *seq.* dies 327.

Victor bp. of *Vita*, his account of the *Vandal* persecution IV. 455, *seq.* 479. his prayer, one of the *Roman* council 497.

Vitricius a soldier, his sufferings II. 357. bp. of *Rozen* III. 361.

Vigilantius III. 249. his errors 375.

Vigilius bp. of *Tapsus*, his writings IV. 498

Vincent monk of *Lerina* IV. 85, 176. dies 269. V. 238.

Vincent deacon of *Saragossa*, martyr II. 18

Vitellius emperor, slain 89

Ulphilas a gothic bp. translates all the scripture, except the books of *Kings*: deceived, perverts his nation. II. 528, *seq.*

Voadinus bp. of *London*, remonstrates to *Vortigern* his scandalous proceedings IV. 348. martyred 389.

Volusian III. 424. converted IV. 189.

Vortigern king of *Britain*, sends for *Saxons* IV. 220. fresh supplies: in love with *Frowena*, gives *Kent* for a dowry 348. gives up five counties 404. burned 414.

Vortimer against the *Saxons* IV. 349. dies 389.

Urban pope 368, 373. martyred 374.

Ursacius and *Valens* two *Arian* bps II. 213, 235, 243. 252 to 279. 290, 529

Ursula and her companions martyred III. 87

Usthabazades martyr in *Persia* II. 179

Uther-pendragon, against the *Saxons* IV. 413. victorious, crowned 540.

W.

W.

WALLIA king of the *Goths* III. 466,
480
Winwalloc, his life IV. 169

X.

XENAIAS usurps the see of *Cyrus* :
the first who attacked holy images IV.
491

Z.

ZACHARIAH the son of *Baruc*, mur-
dered in the temple 84 to 86
Zeno murders *Aspar*, marries *Ariadne* IV. 417.
monstrously wicked 426. dethroned 436.
restored 442. writes to the pope 443. his
benoticon 462. arrests the pope's legates 486.
buried alive, dies 502.
Zenobia queen 494. prisoner 505.
Zepherin pope 327, 339. martyred 364.
Zoe, her husband and children baked in an
oven 161
Zoe and others martyrs 516 to 518
Zosimus usurps the see of *Naples* II. 240. his
punishment, repents, resigns 385.
Zosimus pope IV. 4. fixes a day for trying
Celestius 6. angry at *Heros* and *Lazarus* 8.
his proceedings discussed 10 to 13. sum-
mons *Paulinus* to *Rome* 17. his letter, con-
demns *Pelagius* 18 to 20. dies 35.

P. 289. l. 14. instead of *Artemius* an *Arian*,
put *Artemius* at *Antioch*.

A N

A N

I N D E X

Of the SAINTS mentioned in these five
VOLUMES, according to the Order of the
Roman and British Martyrologies.

N. B. *The lives treated at large are to be found
in the other Index, and are not marked with
any page or number in this.*

JANUARY.

- 1 **E** L U A N and Medwin confessors.
- 2 **M** a c a r i u s of Alexandria III. 239.
- 3 **A** n t e r u s pope and martyr 380. — *Genoveva*
virgin.
- 4 **T** i t u s bp. of Crete 49. *Veturius, Aquili-*
mus, &c. martyrs 303.
- 5 **T** e l e s p h o r u s pope and martyr 175, 190. —
Simeon Stylites — *Melorus* III. 433.
- 6 **N** i l a m m o n III. 331.
- 7 **L** u s i a n martyr. — *Nicetas* bp. in *Dacia*
III. 272.
- 8 **S** e v e r i n u s bp. in *Noricia*. — *Apollinaris* bp.
of *Hierapolis* 233, 236.
- 9 **P** e t e r bp. of *Sebasté*.
- 10 **P** a u l the first hermit.
- 11 **H** y g i n u s

332 *The Annals of the Church.*

- 11 *Hyginus* pope and martyr 190, 198. — *Pa-
lemon* abbot II. 114.
- 12 *Eutropius* martyr III. 351.
- 13 *Hilary* bp. and confessor.
- 14 *Felix* bp. of *Nela* 497. III. 229. — *Julian
Sabas* II. 448. — *Macrina* S. *Basil's* grand-
mother II. 229.
- 15 *Macarius* abbot II. 527.
- 16 *Marcellus* pope and martyr II. 32, 49. —
Honoratus bp. of *Arles*. — *Melas* bp. of
Rhinocolura II. 464.
- 17 *Antony* abbot — *Speusippus*, *Eleusippus*, *Me-
leusippus* martyrs 255.
- 18 *Attenogenes* martyr 523. — Chair at *Rome*
28.
- 19 *Germanicus* martyr 210.
- 20 *Fabian* and *Sebastian* — *Euthymius* abbot.
- 21 *Agnes* virgin and martyr II. 32. — *Pu-
blius* bp. of *Athens* mart. 126. — *Epipha-
nias* bp. of *Pavia* IV. 522 to 525. 530,
542. — *Fructuosus* bp. of *Tarragona* 484.
- 22 *Vincent* deacon and martyr II. 18.
- 23
- 24 *Timothy* bp. of *Ephesus*. — *Babylas* bp. of
Antioch.
- 25 Conversion of S. *Paul* 8. — *Bretannion* bp.
of *Tomi* II. 427.
- 26 *Polycarp* bp. and martyr. — *Paula* widow.
Theogenes bp. of *Hippo* 470.
- 27 *Chrysostom* (*John*) bp. and confessor.
- 28 *Alexandrian* virgins and martyrs II. 227. —
Cyrol bp. of *Alexandria*.
- 29 *Severus Sulpitius* IV. 27. — *Barses* bp. II.
452.

30 *Martina*

- 30 *Martina* virgin and martyr 368.
 31 *Metra* or *Metranus* martyr 397. — *Marcella* widow III. 83, 302, 403.

FEBRUARY.

- 1 *Ignatius* bp. and martyr. — *Pionius* priest and martyr 418. *Epbrem* deacon.
 2 *Cornelius* the centurion 13, 21. —
 3 *Blasius* bp. and martyr. II. 76. — *Celerinus*, *Laurentinus*, &c. martyrs 420.
 4 *Phileus* and *Philoromus* martyrs II. 54. — *Isidore* of *Pelusium*.
 5 *Agatha* virgin and martyr 416.
 6 *Dorothy* virgin and martyr. — *Theophilus* martyr II. 26.
 7 *Moses* bp. of the *Saracens* II. 495.
 8
 9 *Apollonia* virgin and martyr 398. — *Nicephorus* martyr 462.
 10 *Sotera*, *Pancratia*, *Basilla* II. 32.
 11 *Lucius* bp. and martyr II. 150, 191. — *Saturtninus*, *Dativus* and 40 mart. II. 21.
 12 *Miletius* bp. of *Antioch*.
 13 *Agabus* prophet 22, 27, 29, 52. — *Polyeuctes* martyr 418.
 14
 15 *Faustinus* and *Jovita* martyrs 161.
 16 *Onesimus* bp. and martyr 138, 154.
 17
 18 *Simeon* bp. of *Jerusalem* 135. *Flavian* bp. of *C. P.*
 19
 20 *Sadoth* and other martyrs II. 179.

334 *The Annals of the Church.*

21

22 *Papias* bp. of *Hierapolis* 127, 160. — *Flavian* bp. of *Ant.* — Chair at *Antioch* 12.

23

24 *Matthias* apostle. — *Montanus*, *Lucius*, *Flavian* 481.

25 *Cesarius* confessor II. 330, 418.

26 *Alexander* bp. of *Alexandria*. — *Porphyrius* bp. of *Gaza* III. 296.

27 *Julian*, *Eunus*, *Besan* martyrs 402.

28 *Proterius* bp. of *Alexandria* martyr.

MARCH.

1

2 *Simplicius* pope and confessor IV.

3 *Marinus* and *Astyrius* martyrs 487. — *Winwalloc* conf. IV. 169.

4 *Lucius* pope and martyr 453.

5 *Gerasimus* anchoret IV. 332.

6

7 *Felicitas*, *Perpetua*, *Revocatus*, &c. martyrs 331.

8

9 *Gregory* of *Nissa* bp. and confessor.

10 Forty martyrs II. 74.

11

12

13

14 Forty-seven baptised by *S. Peter* 79.

15

16 *Abraham* the *Syrian* confessor II. 422.

17 *Patrick* bp. and confessor. — *Joseph* of *Arimathea* 7, 70.

18 *Alexander*

- 18 *Alexander* bp. of *Jerusalem*. — *Narcissus*
 Bp. *Afra*, *Digna*, &c. martyrs II. 25. —
Cyril bp. of *Jerusalem*.
- 19
- 20
- 21 *Serapion* bp. of *Tbmouis*. — *Lupicinus*
 abbot.
- 22 *Epaphroditus* 63. *Lea* widow III. 86. —
Basil priest and martyr II. 335.
- 23 *Frumentius*, two of the name mart. IV.
 480.
- 24 *Pigmenius*, *Priscus*, &c. mart. II. 356.
- 25
- 26 *Alexandrian* martyrs II. 248.
- 27 *John* of *Lycopolis* in *Egypt* III. 161, 203,
 207, 242.
- 28 *Sixtus* III. pope and confessor.
- 29 *Armogastus*, *Satur*, *Mascula* mart. IV. 367.
- 30
- 31 *Benjamin* martyr IV. 51.

A P R I L.

1

2

3 *Agapia* and *Irene* virgins and martyrs II. 22.

4

5 *Irene* v. and m. sister of *Agap.* &c. II. 22.6 *Sixtus* the first, pope and martyr 166, 174.
 — *Celestine* I. pope and confessor.7 *Apbraates* monk. — *Hegefippus* 207.8 *Denis* bp. of *Corinth* 229. *Apphian* and
 others martyrs II. 45.9 *Acacius* bp. of *Amida*. — *Bademas* martyr.

10

336 *The Annals of the Church.*

10

11 *Leo* pope and conf. — *Antipas* mart. 106.

12 *Sabas* and others mart. II. 455. — *Julius* pope and confessor.

13 *Justin* martyr.

14 *Tiburtius, Valerian, &c.* martyrs 374.

15 *Nereus, Maro, Eutyches, &c.* mart. 123.

16 *Fruētufus* bp. and martyr 484. — *Mappalicus* and other martyrs 419.

17 *Anicet* pope and martyr 207, 227.

18 *Apollonius* the senator martyr 277.

19

20 *Theotimus* bp. of *Tomi* III. 289, 316.

21 *Simeon* Bp. *Uftbadazades* and other martyrs II. 177.

22 *Soter* pope and mart. 227, 230, 267, — *Cajus* pope and mart. 513, 529. — *Tarbula* and other mart. II. 179. — *Alexander* and *Epipodius* martyrs 254.

23 *George* martyr II. 12.

24 *Alexander* and others martyrs 248.

25 *Mark* the Evangelist. — *Anian* 69. — *Stephen* bp. of *Antioch* IV. 446. — *Phebadius* bp. of *Agen* II. 265, 278.

26 *Cletus* pope and mart. 91, 99, 105. — *Marcellinus* pope and mart. 530. II. 31. — *Basil* bp. of *Amasa* martyr II. 76.

27 *Anthymus* bp. of *Nicomedia* mart. II. 11. — *Anastafius* I. pope.

28 *Vitalis* and *Valeria* martyred 73. — *Dydimus* and *Theodora* mart. II. 22.

29 *Tychicus* S. *Paul's* disciple 50, 62.

30 *James* and *Marian* martyrs 484.

MAY,

M A Y.

- 1 *Philip and Jacob* (or *James the less*) apost.
- 2 *Athanasius* bp. and confessor. — *Hesperius*,
Zoe, &c. mart. 161.
- 3 Invention of the H. Cross II. 103. — *Alex-*
ander, *Eventius* and *Theodulus* mart. 160.
- 4 *Monica* widow III. 114.
- 5 *Maximus* bp. of *Jerusalem* II. 135, 211.
- 6 *John* before the *Latin-gate* 105.
- 7 *Flavia Domitilla* jun. &c. mart. 108, 123.
- 8 Apparition of *S. Michael* IV. 511.
- 9 *Gregory* bp. of *Nazianzum*.
- 10 *Gordian* and *Epimachus* martyrs. II. 351.
- 11 *Evellius* and *Torpets* mart. 62, 80. — *Ma-*
mertus bp. of *Vienna*.
- 12 *Epiphanius* bp. of *Salamis*.
- 13 *Servatius* bp. of *Tungres*. — *Glyceria* virg.
and mart. 229.
- 14 *Pachomius* abbot II. 114, 203.
- 15
- 16 *Abdas* (or *Audas*) bp. and others martyrs.
IV. 48.
- 17 *Possidius* bp. of *Calama*.
- 18 *Potamon* bp. of *Heraclea* martyr. — *Theo-*
dorus inn-keeper, *Tecusa*, &c. mart. II. 14.
Claudia, *Theodorus*, *Euphrasia* II. 14.
- 19 *Pudens* senator, *Pudentiana*, &c. 27.
- 20
- 21 *Alexandrian* martyrs II. 250.
- 22
- 23
- 24 *Vincent* of *Lirina* confessor.
- 25 *Urban* pope and martyr 374.

VOL. V.

Z

26 *Eleu-*

338 *The Annals of the Church.*

26 *Eleutherius* pope and mart. 267, 251. —
Quadratus bp. of *Athens* 163.

27

28 *Senator* bp. of *Milan* 452.

29 *Maximin* bp. of *Treves*. — *Sisinnius*, *Alexander*, &c. mart. III. 263.

30 *Felix* I. pope and martyr 506.

31 *Hermias* martyr 228.

JUNE.

1 *Pamphylus* priest and martyr II. 50.

2 *Pothin*, and *Lyon* martyrs 243.

3 *Clotildis* queen of the *Franks* IV. 525, 536.

4 *Optatus* bp. of *Milevis* II. 409.

5

6 *Philip* deacon. — *Gudwal* conf. II. 164.

7 *Paul* bp. of *C. P.*

8

9 *Julian Sabas* monk II. 448.

10 *Amantius*, *Cerealis*, &c. mart. 171.

11 *Barnabas* apostle.

12

13

14 *Basil* bp. of *Cesarea*.

15 *Hefychius* martyr II. 2.

16 *Aureus* and *Justina* martyrs III. 338.

17 *Martian* and *Nicander* II. 2.

18 *Marcus* and *Marcellinus* 516.

19 *Gervase* and *Protese* martyrs 73. III. 3.

20 *Novatus Pudens's* son 27.

21 *Eusebius* bp. of *Samosata*.

22 *Paulinus* of *Nola*. — *Alban* proto-martyr
of *Britain* 523.

- 23
 24
 25 *Prosper of Aquitaine* IV. 133.
 26 *John and Paul* martyrs II. 357.
 27
 28 *Potamiana, Plutarch, &c.* mart. 329. —
Ireneus bp. of *Lyons* 335.
 29 *Peter* apostle.
 30 *Paul* apostle.

J U L Y.

- 1 *Julius and Aaron* 525.
 2 *Processus and Martinian* 79.
 3 *Hyacinthus* chamberlain 134.
 4 *Flavian* bp. of *Antioch.* — *Elias* bp. of *Jerusalem* IV. 514, 516, 531.
 5 *Zoe and Nicoftratus* 516.
 6 *Tranquilinus, &c.* mart. 517.
 7 *Pantenus* confessor 294.
 8 *Aquila and Priscilla* 41 to 44.
 9
 10 *Felicitas* and her seven sons, mart. 227.
 11 *Pius I.* pope and martyr 198, 206.
 12 *Felix, Nabor, &c.* martyrs II. 25.
 13 *Anaclet* pope and martyr 127, 154. — *Silas* 35. — *Eugenius* bp. of *Carthage.* —
Salutaris and Muritta IV. 481.
 14 *Heracles* bp. of *Alexandria* 374, 377.
 15 *James* bp. of *Nisibis.*
 16 *Anthegenes* mart. 523. — *Eustathius* bp.
of *Antioch.*
 17 *Speratus, &c.* mart. 302. — *Marcellina*
 virgin III. 58, 102.

340 *The Annals of the Church.*

- 18 *Symphorosa* and her seven sons mart. 171.
- 19 *Macrina* S. *Basil's* sister III. 6.
- 20 *Joseph the just*, surnamed *Barsabas* 3.
- 21 *Praxedes* virgin 201.
- 22 *Mary Magdalen* 7, 71. — *Joseph* count.
- 23 *Apollinaris* bp. of *Ravenna* 97. *Voadinus* bp. of *London* mart.
- 24
- 25 *James (the greater)* apostle 22. — *Cucuphas* mart. II. 20.
- 26
- 27
- 28 *Nazarius, Celsus, &c.* mart. 73. III. 255. *Victor* pope and mart. 281, 290, seq. — *Innocent I.* pope.
- 29 *Marcus* and *Marcellian* martyrs 516. — *Lupus* bp. of *Troy*.
- 30 *Abdon* and *Sennen* martyrs 402.
- 31 *Germanus* bp. of *Auxerre*.

AUGUST.

- 1 *Eusebius* bp. of *Vercellæ*.
- 2 *Stephen* pope and martyr 453, 461.
- 3 *Lydia* the purple-dyer 38.
- 4
- 5 *Afra* martyr II. 25. — *Nonna* mother of *Greg. Naz.* II. 478.
- 6 *Sixtus II.* pope and martyr 461, 469.
- 7 *Claudia Rufina* 27. *Victricius* bp. of *Rouen*.
- 8 *Hormisdas, &c.* martyrs IV. 50.
- 9 *Numidicus* martyr 420. — *Denis* pope and mart. 470, 493, 502.

10 *Laurence*

- 10 *Laurence* deacon and martyr 469.
- 11 *Tiburtius* martyr 519. *Gregory* bp. of *Cumana* martyr 415.
- 12
- 13 *Hippolytus* martyr 470.
- 14 *Marcellus* bp. of *Apamea*, mart. III. 88, 178.
- 15 Assumption of the B. V. *Mary* 43. *Alypius* bp. III. 218.
- 16 *Simplician* bp. of *Milan* III. 263, 291.
- 17 *African* martyrs IV. 476. *Mamas* mart. 506.
- 18 *Helen* mother of *Constantine the great*. — *Agapitus* 506.
- 19 *Julius* a senator martyred 279.
- 20 *Samuel* the prophet's translation IV. 377.
- 21 *Bonofus* and *Maximilian* martyrs II. 368. *Luxorius*, &c. II. 20.
- 22 *Hipolytus* bp. and martyr 369.
- 23 *Theonas* bp. of *Alexandria* 532. *Victor* bp. of *Vita*. — The white mass of 300 mart. 471.
- 24 *Bartholomew* apostle 25.
- 25 *Genesius* martyr 520.
- 26 *Zepherin* pope and martyr 327, 339, 365.
- 27 *Augustine* bp. and doctor. — *Moses* formerly a robber III. 242.
- 28
- 29 *Sabina* martyr 162.
- 30
- 31 *Paulinus* bp. of *Treves* II. 253. — *Aristides* the apologist 163.

SEPTEMBER.

- 1 *Ammon* deacon and 40 virgins mart. II. 74.
- 2
- 3 *Serapia V.* and M. 162.
- 4
- 5 *Romulus* martyr 134.
- 6 *African* martyrs IV. 470, 472.
- 7
- 8 *Eusebius, Nestabius, Zeno, Nestor*, mart. II. 344.
- 9 *Dorotheus* and *Gorgonius* mart. II. 10. — *Severinus* mart. II. 76.
- 10 *Hilary I.* pope. — *Pulcheria* princess virgin,
- 11 *Papbnutius* bp. II. 87, 135.
- 12 *Macedonius, Theodulus, &c.* mart. II. 334.
- 13
- 14 *Cornelius* pope and mart. — *Cyprian* bp. and mart. — *Cerealis* and *Salustia* mart. 453.
- 15 *Nicetas* martyr II. 455.
- 16 *Euphemia* virgin and mart. II. 44. IV. 283. — *Ninian* bp. and conf. III. 233. IV. 170.
- 17 *Socrates* and *Stephen* mart. 525. — *Satyrus S. Ambrose's* brother II. 541.
- 18 *Methodius* bp. of Tyre II. 56.
- 19 *Januarius, &c.* mart. 521. — *Peleus, Nilus, &c.* mart. II. 57.
- 20 *Eustachius* mart. 134.
- 21 *Matthew* evangelist. — *Iphigenia V.* and M. 26.
- 22 *Maurice, &c.* mart. 521. — *Digna, Emerita, &c.* mart. 484. — *Irais V.* and M. 167.

23 *Linus*

- 23 *Linus* pope and mart. 80, 99.
- 24
- 25 *Firminus* mart. 526.
- 26 *Cyprian* and *Justina* mart. II. 28. —
Eusebius pope II. 57.
- 27 *Cosmas* and *Damian* martyrs 526.
- 28 *Ekuperius* bp. of *Tolouse* III. 362, 374. —
Eustochium virgin III. 94. IV. 39, 40.
- 29
- 30 *Jerom* confessor and doctor.

OCTOBER.

- 1 *Remigius* bp. of *Rheims* IV. 419.
- 2 *Nicomedian* martyrs II. 11.
- 3 *Maximian* bp of *Bagai* III. 336.
- 4 *Egyptian* martyrs II. 11.
- 5 *Apollinaris* bp. of *Ravenna* 97.
- 6 *Florentia*, *Fides*, &c. martyrs 526.
- 7 *Mark* pope and confessor II. 137, 143.
- 8 *Reparata* virgin and martyr 417. — *Keyna*
 virgin IV. 511.
- 9 *Denis* the *Areopagite*, bp. of *Athens* 41,
 113. — *Publia* widow II. 366.
- 10 *Pinytus* bp. in *Crete* 229.
- 11 *Taracus*, *Probus*, &c. martyrs II. 25.
- 12 *Domnina* mart. II. 46. — Martyrs under
Huneric 4966. IV. 469, seq.
- 13 *Theophilus* bp. of *Alexandria* 230.
- 14 *Calistus* pope and martyr 365, 368.
- 15
- 16 *Maxima*, *Martinian*, &c. mart. IV. 364.
- 17 *Heron* bp. of *Antioch* 16.
- 18 *Luke* evangelist. — *Asclepiades* bp. of *An-*
tiocb 360. — *Athenodorus* mart.

Z 4

19 *Ptolo-*

344 *The Annals of the Church.*

- 19 *Ptolomy* and *Lucius* martyrs 203.
- 20 *Caprasius* bp. of *Agen* mart. 526. — *Artemius* martyr II. 349.
- 21 *Hilarion* abbot. — *Ursula* and her companions III. 87.
- 22 *Mark* bp. of *Jerusalem* 198. — *Abercius* bp. of *Hierapolis* 200.
- 23 *Theodorus* martyr II. 365.
- 24
- 25 *Crispin* and *Crispinian* mart. 526. — *Protus* and *Januarius* II. 20. — *Gaudentius* bp. of *Brescia*.
- 26 *Evaristus* pope and mart. 155, 160.
- 27 *Fruementius* apostle of *Ethiopia* II. 106.
- 28 *Simon* and *Jude* apostles 21, 26.
- 29 *Narcissus* bp. of *Jerusalem* 291, 301, 306.
- 30 *Marcellus* mart. 531. — *Macarius*, *Epimachus*, &c. mart. 402. — *Serapion* bp. of *Antioch* 286.
- 31 *Quintin* martyr 526.

NOVEMBER.

- 1 *James* a priest and others martyred II. 181.
- 2 *Martian* of *Cyrus* III. 143.
- 3
- 4 *Vitalis* and *Agricola* mart. II. 24. — *Picrius* 523.
- 5
- 6
- 7 *Melafippus*, *Antony* and *Carina* mart. II. 336.
- 8 *Nicostratus*, *Claudius*, &c. mart. 518.
- 9

- 10
 11 *Martin* bp. and confessor,
 12 *Nilus* abbot III. 359.
 13 *Brice* bp. and confessor. IV. 188. — *Ar-*
cadius, Probus, &c. martyrs IV. 188.
 14 *Serapion* martyr 393.
 15 *Gurias, Samonius, &c.* martyrs II. 46.
 16 *Eucherius* bp. of *Lyons*.
 17 *Denis* bp. of *Alexandria*. — *Gregory Thau-*
maturgus bp. of *Neo-cesarea* 376, 387,
 413, 449, 495.
 18 *Romanus* martyr II. 16.
 19 *Pontian* pope and martyr 374, 380.
 20
 21 *Gelasius* I. pope and confessor.
 22 *Cecily* virgin and martyr 373.
 23 *Clement* pope and mart. 64, 105, 108, 113,
 123, 125.
 24
 25 *Catherine* virgin and martyr II. 46.
 26 *Peter* of *Alexandria* II. 40, 54, 77.
 27 *Maximus* bp. of *Riez* IV. 85, 193, 435.
 28 *James* priest and martyr II. 181.
 29 *Saturnin* bp. of *Toulouse* 484.
 30 *Andrew* apostle 24.

D E C E M B E R.

- I
 2 *Bibiana* virgin and martyr II. 357.
 3 *Peter Chrysologus* bp. of *Ravenna* IV. 217,
 242. — *Barbara* virgin and martyr 381.
Maruthas bp. of *Martyrople* III. 320,
 355, *seq.*

4 *Cassian*

346 *The Annals of the Church.*

- 4 *Cassian* martyr of *Tangiers* 531 — *Lucius* king in *Britain* 269, *seq.* 326.
- 5 *Sabas* abbot IV. 514.
- 6 *Dianysia*, *Majoricus*, *Dativa*, &c. mart. IV. 475. — *Afella* virgin III. 86.
- 7 Ordination of *S. Ambrose* II. 483. — *Servus*, &c. mart. IV. 476.
- 8 *Eutychian* pope and martyr 506, 513. — *Macarius* mart. 402.
- 9 *Gorgonia* sister of *S. Greg. Naz.* II. 418.
- 10 *Melchiades* pope II. 57, 67. — *Eulalia* virgin and martyr II. 20.
- 11 *Damafus* pope and confessor III. 59, 69, 81. — *Daniel Stylites* IV. 409.
- 12 *Epimachus*, *Alexander*, &c. mart. 402.
- 13 *Lucy* virgin and martyr II. 20.
- 14 *Diocorus*, *Heron*, *Isidore*, &c. mart. 403. — *Spiridion* bp. of *Trimituntis* II. 87.
- 15 *Valerian* bp. of *Abenzo* IV. 366.
- 16 *African* virgins mart. IV. 477.
- 17 *Lazarus* bp. of *Marseilles* 7, 71. — *Olympia* widow.
- 18
- 19
- 20 *Philogonius* bp. of *Antioch* II. 78.
- 21 *Thomas* apostle 25.
- 22 *Ischyrian* martyr 403.
- 23
- 24 *Delphin* bp. of *Bourdeaux*.
- 25
- 26 *Stephen* proto-martyr. — *Denis* pope. — *Zosimus* pope.

27 *John*

- 27 *John the evangelist.*
 28 *Troas martyr* 414.
 29 *Marcellus abbot* IV. 81, 233.
 30 *Anysius bp. of Thessalonica* III. 370, 385.
 31 *Silvester pope and confessor.*

F I N I S.

From these lines the verses *For through* Vol. IV. p. 134. were translated, and being then accidentally omitted, are now inserted in this vacant page.

————— *Manet ergo voluntas*
Semper amans aliquid, quo se ferat & labyrintho
Fallitur, ambages dubiarum ingressa viarum,
Vana cupit, vanis tumet, & timet omnimodaque
Mobilitate ruens, in vulnera vulnere surgit.

ERRATA.

P. 14. l. 25. *Gentiles* and *r.* and the *Gen-
tiles.* p. 32. l. 1: conspicuous *r.* conspicuous.
l. 22. 3. *r.* 4. p. 42. l. 8. it is *r.* is it. p. 45.
l. 24. did *r.* did not: p. 46. l. 12. *r.* even the
public which were not capitoline. p. 48. l. 11.
Praades r. Praxedes. p. 62. l. *penult.* it: in.
r. itin. p. 152. l. 26. *George r. Gregory.* p.
158. l. 33. *periochesis r. periochorefis.* p. 272.
l. 33. *gnostikein r. ginofkein.*

